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MENTAL AND SPIRITUAL HEALING

ALL SCHOOLS AND METHODS

A TEXTBOOK FOR PHYSICIANS AND METAPHYSICIANS

By
Pierson W. Banning

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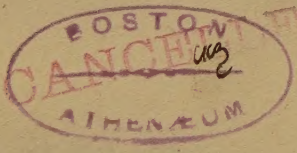
A TEXT BOOK

FOR

PHYSICIANS AND METAPHYSICIANS



By

Pierson Worrall Banning

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TO

MY WIFE

THREAD OF LIFE

Series

Vol. 1—Maker, Man and Matter.

Vol. 2—Psychology, Super-psychology and Higher Phases.

Vol. 3—Mental and Spiritual Healing.

(Information relative to the above volumes will be found at the end of this book)

THAT GLASS PARTITION

You have doubtless heard of the naturalist who once divided an aquarium with a clear glass partition.

He put a lusty bass in one section and minnows in the other.

The bass struck every time a minnow approached the glass partition.

After three days of fruitless lunging, which netted him only bruises, he ceased his efforts and subsisted on the food that was dropped in.

Then the naturalist removed the glass partition.

The minnows swam all around the bass; but he did not strike at a single one—he was convinced they either did not exist, or were possibly only illusions, or an explanation of the situation was not possible for the bass to understand and consequently things could not actually exist in his consciousness as they once seemed to.

There is a moral here if we heed it—take another shot at the glass partition.

Maybe it is not there any more.

Ignorance and prejudice are the glass partitions that prevent most people from obtaining a real understanding of "Truth." Because you bumped up against such a partition and failed in your efforts to secure demonstrations in lines of work you are not familiar with, remember that your ignorance and prejudice, both conscious and unconscious, it may be, can be sufficiently eliminated to let you know and understand "Truth" when you actually see and meet it—if you will but continue honestly to seek it.

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"AS A MAN THINKETH, SO IS HE"

During the past generations there seems to have developed among the mass of mankind a growing feeling that some strange force exists that is usable for curative and other purposes. What this strange power is many have not the slightest idea. On the other hand many of those inclined to delve into the "unknown" have offered one explanation or another that they have found of practical use under certain conditions. As a result the world today has a widely diversified collection of "isms" and ideas bearing upon these many "beliefs" and "sciences." —1

Now for the first time an effort has been made along comprehensive lines to present in a more or less understandable manner such groupings, in their proper classification and workings. To the uninitiated, parts of the so-called "higher work" may not be understandable as to its foundation of fact. However, to those who have advanced far enough into these subjects, no argument or evidence can be offered to shake their understanding and faith in it. —2

It is not the purpose of this work to argue pro or con on any matter presented, the purpose being merely to arrange in logical and analytical form these various schools

and methods of mental work. Those sufficiently well read along these lines will see and appreciate the value such a work will be to the student and investigator, finding it most useful as a reference and guide in future work. Every physician, no matter his school, will find this book of the greatest value to him and his understanding. This applies equally well to the lay reader. —3

The great subject of Mind and mind action, and the limitations of the same, have always been in dispute. For ages to come differences will continue as to much of it, but to those qualified by nature or training to secure an understanding, and more especially practical results, nothing will ever be able to shake their faith. —4

This book has nothing to do with religion, creed or dogma. Where religion may be touched upon because of its association with certain phases of the "higher work" it is not an argument for or against such a belief. The entire purpose of this work is to present advantageously enough facts from different schools, of their teaching and their methods to help students to understand certain fundamental differences and distinctions that exist among them, as expressed in their writings and teachings. —5

If any statements appearing herein seem unfair or incomplete, it is hoped the fact will be considered in as open minded a way as possible, for it has not always been possible to secure for study complete works and writings of some of those quoted, though every effort has been made to digest in an intelligent way everything possible to obtain which would give the fundamental facts impartially of just the ideas advocated and methods taught. —6

Almost without exception the books or lectures of these various schools of "higher thought" express "material" parallels and understanding, "material" ideas and thoughts that they strive in their final analysis to get away from. This is because of a lack of language we can understand capable of expressing what they try to imply spiritually. Likewise in their writings when it is clear they really understand the "higher ideas" and advocate such states being reached if possible, they nearly always fail to advocate the "higher methods" of utilizing it. Whether this is ignorance on their part or oversight, the writer is unable to state. However such exists in practically every instance, and most noticeably in certain cases. —7

But the worst fault lies not so much in

this apparent confusion in teaching and method, as in the failure of those who attempt to take it up and utilize the same. The great majority of followers of these "higher ideals" confuse the methods as well as explanations. This frequently results where students without a sufficiently clear understanding of fundamentals, dabble for a while in this, then in that, and by the time they have read several lines of teaching, they are hopelessly lost, both as to clarity of understanding and method of use. Consequently so-called new schools and ideas constantly appear that are such hodgepodges and mixtures of fundamentals that it seems nearly hopeless to look for their really ever straightening themselves out. —8

However, if this book is carefully and intelligently studied and digested, it should help materially to bring about a better understanding of fundamentals, that upon cold analysis are evident, as being basic to the groups and classifications indicated herein. —9

Students will do well to read the various publications quoted from as well as others by some of these writers, if a more comprehensive understanding is desired. —10

The next chapter is quoted bodily from a former volume by the author entitled,

"Psychology, Super-psychology and Higher Phases." Those who have read it understandingly have a most excellent foundation for what follows. —11

With this in mind it is hoped much will be accomplished that many seek for, but which up to the present has never appeared. —12

1922 PIERSON W. BANNING.
Los Angeles.

"SUGGESTIVE THERAPEUTICS"

Chapter II

Every molecule "vibrates" at a certain rate and upon a certain plane; every element is composed of molecules of more or less harmonious minor divisions. Therefore every element is either a so-called primary or secondary and "vibrates" at its predetermined rate. All molecules differing in rates that will mix, "vibrate" at their new or composite rate or plane. —1

All foods, medicines, chemicals, iron, wood, rock, heat, cold, light, alkali, in fact every manifested substance as well as invisible manifestations, "vibrate" according to the nature of the rate and plane of "vibration" of such element or elements composing it. Tasting, seeing, feeling, hearing, smelling all are produced by "vibrations" attuned to their respective sensing organs, and are brought into action by the proper "vibrations" of the chemicals, foods, colors, heat, cold, sounds, etc., of every kind. Wrong "vibrations" manifest inharmony and trouble upon any sense organ. Poison sets up a type and rate of "vibration" that is so inharmonious to life "vibrations" that it kills or "shorts" the life "vibrations" eliminating or causing them to cease to

function within the body organism. —2

You can see how limitless the field of "vibration" is. You can see now that in reality everything that makes one well or normal is nothing but proper attunement of the many varieties and planes and keys of "vibration" that manifest themselves in the human body. Each properly functioning "vibration" produces a proper manifestation in harmony with all other manifesting "vibrations" making up the so-called human body. Therefore, all sense impression, all thoughts and powers within and affecting a person are ideas, impressions or suggestions. —3

The remedy for inharmonious "vibrations" producing so-called sin, sickness or other abnormal conditions, is the producing of the right "vibrations" to overcome and bring about a normal condition. In all medicine, in all manipulation, mechanical or physical; in all spoken or written ideas or suggestions, the "vibrations" produced by the use of such, affect the person's "vibrations." Therefore, all forms of help are impressions; impressions are suggestions; right impressions or suggestions all are healing or curative or rectifying or reattuning. Consequently all forms of cures are "suggestive therapeutics" for each "vibration" is an im-

pression and an impression is a suggestion, and "suggestive therapeutics" is therefore a cure by any and all forms of suggestion, whether oral, medical or through any of the known or unknown senses, consciously or otherwise. —4

All schools of medicine and healing, no matter of what name or method, no matter whether on a material, mental or spiritual basis, all do their work by "suggestive therapeutics," for fundamental to every act or action, every thought, every impression on the human mind or body, in fact all nature both visible and invisible, "vibration" is the force, power, energy, creation itself, whereby all material and invisible nature manifests itself. —5

Back of this universal law of "vibration" or "lines of force" in and through all, is the highest and final "One Original Source," the "perfect idea" of the Creator, the "One Mind," the "Original Impulse," the "Law." Call it what you will, "vibration" is the way all power and creation manifests. God and His manifestations is all there is. The "perfect" idea of spiritual "man or mind is made in His image. Man or mind puts this power, "vibration" into effect by its intelligence, and manifestation follows. The evidence is all about us. Love "vibrations"

produce love. Hate "vibrations" produce hate. Selfish "vibrations" produce selfishness. Health "vibrations" produce health; depressed thoughts produce depression, ad infinitum. —6

Now that we have seen that all forms of bettering the physical or mental condition, no matter by what method, are really all "suggestive therapeutics," let us try to make clear some of the divisions of mental therapeutics that many workers fail to fully appreciate in these various classes of "phenomena." —7

Beginning with hypnotic suggestion, whether it be the deeper or lighter states, where the will power of the operator is impressed upon the mind of the patient; on to the lighter stages of suggestive mental work where the will of the physician is used to influence the mind of the other who is receptive and in a fully wakened state; on to the super sensitive mental conditions between the operator or practitioner and the patient or subject, whereby spoken word is not needed; on still farther to the higher mental sensitiveness between the subject and operator whereby the thoughts of one impress themselves with clearness and distinctness when at a distance; on farther to a state where what is called "absent treat-

ment" is successful. This last state we will divide again into separate conditions. The first where the patient is expecting treatment; the second where the patient knows nothing about the treatment. This latter classification is again divisible into two conditions. The first where the patient is either in sympathy with or not antagonistic to it, and the other where the patient is absolutely and bitterly opposed to it. —8

Therefore, in all forms of treatment up to the very last sub-division, there enters into the workings of the mind by such treatment two elements. First, there are the suggestive "vibrations" that act upon the mind of the person while the suggestion is continued, and until the effects of the "vibrations" thus set up begin to lessen and eventually die out. The other is what is called auto-suggestion, whereby through association of ideas within the mind of the patient, there is set up by will power, a supporting or strengthening set of thought "vibrations" to reinforce those that the practitioner or operator starts. —9

When the line of corrective thought has been implanted with sufficient strength in the mind of the patient, whereby he is able to continue his own mind training by will power and by conscious or unconscious auto-

suggestion it may be, then the need for outside support is gone. —10.

From the deepest hypnotic condition to all but the last division both the "vibratory" forces of the operator or practioner or healer act because of the use of their material "human minds." The other beneficial help is the conscious or unconscious sense of autosuggestion that is aroused within the patient or subject. —11

The very latest sub-division of the last classification will have to be looked at in a different light. The condition we refer to is that whereby treatment is effective when the one being treated is absolutely antagonistic to both the possibilities of any resulting good and antagonistic to any effort being made through such means, not believing in it for various reasons some persons entertain towards things they are not familiar with. But the surprising part of this last division is, that whether the patient thinks or knows efforts are being made to assist him, no matter how hard he may strive to offset them, he is helpless. There is a principle back of this class of work of which he has no understanding, insuring his failure to overcome it. —12

First, work of this nature by any "practitioner" is not done by what is known as

will power or concentration, but is accomplished through a state of mind that starts in repose, that is frequently designated in method and result as "divine healing" or "spiritual healing" to distinguish it from ordinary mental healing. The person who is able to practice this successfully, first must have raised his thoughts above the materialistic, the sordid and the selfish to successfully demonstrate results upon others. One who seeks to misuse such effort, finds he is not successful for the very motives that cause such attempts to be made, preclude him from placing his thoughts on a sufficiently high and spiritual plane for success. Secondly, one working successfully must also eliminate what to many seems almost impossible, but which practice will enable him to do, and that is any thoughts of a personal nature or, of the "spiritual reality" of the person or condition they are attempting to benefit or correct. Merely thinking of the "world of reality" is called the "impersonal" method to distinguish it from the "personal" method used by those who form mental pictures or who use "spiritual realities" of the person or condition they seek to correct or help. —13

It is found that after first realizing the

highest ideas of the Creator or One Mind or Intelligence, or whatever their conception of God or the Original Power may be, for a brief period of time, whereby all of the material pictures about one or their "spiritual realities" have been eliminated from the mind—in other words, getting the mind as far away from the physical or material side of life and self as possible, placing it in as close harmony with the purest and highest thoughts capable of conception by the human mind in the state of repose or condition of being "in the silence," as the mind rests "quietly thinking of God" and the "world of reality" free from all but the purest conceptions it is capable of. The next step usually taken, though some reverse their order, is to deny the existence of the trouble, sickness or discord in the perfect spiritual "world of reality," where only the "perfect idea" of God can exist. —14

By this is meant that the practitioner ignores the apparent physical condition of the patient and "knows" within himself that no such inharmonious "vibrations" can manifest or exist in the "perfect conception" of the Creator or God. One denial is usually sufficient. Then without delay the practitioner casts aside the denial thought just

made, and actively realizes the opposite condition from that previously denied. The opposite or "perfect" condition of existence in the "world of reality" he then fastens, so to speak, in his mind and retains it there during the period of the treatment. —15

What happens is this. First, when the practitioner goes into a state of repose where he reaches out seeking his highest conception of God and His "perfection" the practitioner places himself "in attunement with the infinite" so to speak, and sets up by his attitude and direction of his thoughts the necessary type, rate or plane of "vibration" to make results effective. The denial of existence in the "world of reality" of the imperfect "vibrations" manifesting themselves in the person or thing whom he had in mind when he began the treatment, which he now casts from his mind and forgets, makes his treatment "impersonal" and not personal as he would make it if he retained mental, material pictures or "spiritual realities" of the person he was treating or of the condition he was trying to eliminate or rectify. The denial sets up types of "vibration" which we may compare with the high power electric current or "vibration" that makes life cease to function and manifest in the human

body when it "shorts" or shocks the "vibrations" manifesting themselves as the body. Therefore the denial acts upon the malmanifesting "vibrations" that the practitioner seeks to overcome, and if successful makes them cease to function inharmoniously or causes them to lessen the inharmonious manifestations. While the affirmation of the opposite condition existing in the "perfect spiritual world" or "world of reality" sets in action a line of "vibrations" that begin to function in the plane of "vibrations" that are being destroyed or again places in action the original "vibrations" that have temporarily been overcome by the wrong "vibrations." This process of utilizing the powers of the mind has as distinct a place as the deeper forms of hypnotic work, and represents the other extreme range of mental and intellectual functioning. —16.

Some persons ultimately reach a state of mind and mental attitude which they live in that may be called the "higher consciousness;" a state of spirituality that we may call "being in the Absolute" in which they no longer need make a denial when desiring to rectify any inharmony. They merely need to "turn in thought to God," knowing that only the perfect, spiritual existence has reality or permanency. When this state has

been reached, the highest workings of the mind are attained that are known of. —17

It must be apparent now to any one, who has felt that he has been working "spiritually," that but few really have been doing so, but instead have retained within their minds a mental, material picture or "spiritual reality" of the person or condition they are trying to benefit, which is self-evident as belonging to a lower classification of mental work. Any and all methods that retain the mental picture or that use "spiritual realities" cannot be classified as the highest type of "spiritual" or "divine healing" no matter what the understanding or misunderstanding of the person using it may be. They use the "human mind" alone for much of it and the use of the "human mind" certainly cannot be compared with the "divine mind," which does not recognize the existence of material conditions or imperfect manifestation or "spiritual realities," but only the "perfect idea" in its original purity in the "world of reality," the understanding of which immediately corrects and sets right all imperfect and inharmonious manifestations when it is properly contacted. —18

Now let us return to the person whose antagonism to such forms of treatment is

bitter. What is this bitterness based upon? Intelligent understanding of any subject enables one to know just what is going on and what results may be looked for. Ignorance or misunderstanding of all the processes and results makes a mountain out of a mole hill when the wrong conception exists. Consequently one who does not understand cannot know how to defeat the action of the highest type of "vibratory" action the mind is capable of setting in motion. As it is impossible to set in action through such means, anything but the most beneficial "vibrations," the person to whom they are directed is hopelessly helpless to counteract them. If he understood them he would not desire to counteract them, but would eagerly welcome them. —19

On the other hand, if one who is being helped by this highest type of "divine" treatment knows about it and welcomes it, he then places himself in an attitude whereby he consciously applies his own auto-suggestion towards helping the condition to become perfect and permanent. Still better, if one understands fully these laws of "scientific right thinking" or "vibration" and their application as the practitioner should who applies them, then he can utilize them in his

own behalf with equal success if he can bring about within himself the necessary repose of mind and mental control. When a practitioner tries to cure himself by these "higher" means, frequently it is found most difficult. For if great pain or suffering exists he must dominate his suffering first by will power or otherwise, then place himself in the state of repose necessary to bring about the results sought. Consequently, he finds it necessary to have the help of another, if he will not use other methods of producing the rectifying "vibration." However, once a practitioner has found it possible to train his mind so that even under the greatest stress he can direct it into channels of "higher" action, he can bring about the same results that a practitioner would working in his behalf. —20

Many persons have tremendous will power and not infrequently they refuse to "give up," and through this strenuous direction of their minds into channels that are helpful, they overcome the wrongly manifesting "vibrations" that have placed them in their condition. —21

Practically all so-called "divine and spiritual" healing today is really not so when properly classified, but belongs to the lower

groupings of the human mind activities. The number is growing each year of those using the "higher" methods and consequently they are spreading a knowledge and better understanding of "scientific right thinking" or any other name you may desire to call it. Many of those who work by these various methods at times unconsciously find themselves working in other classifications. So a clearer understanding of all steps in "suggestive therapeutics" is essential to a full appreciation of just what they are doing regardless of what they think they are doing. —22

On the other hand, where "mal-practice" is attempted, that is merely a state of the "physical mind" being directed against another through will power. The "vibrations" set up thereby can be overcome easily enough by the one against whom they are directed, if he knows how. The process is simple. Merely denying; merely affirming; merely determining and setting the will against any possible effect of such attempts, will, if continued in, very soon set the individual thus "mal-practiced" upon, absolutely at ease surrounding him as it were with a perfect "insulation" against any further attempts. Those who are successful

with "spiritual healing" have an instantaneous power to offset any such efforts. —23

So-called "mal-practice" is an absurdity. The greatest harm from so-called "mal-practice" results not from what the person whom they think is directing his efforts against him is really doing or finding possible to do, but the harm comes almost entirely from within the individual in the form of auto-suggestion that the person himself sets in motion. Once he has allowed himself to become more or less controlled by this "false fear" of "mal-practice," that is the time when if really strong efforts are directed against him by another, he will have placed himself in a condition whereby he is sensitive to the "vibrations" of the other person. —24

"Mal-practice" is a bug-bear encouraged by "fear." "Fear" is the result of ignorance. A sufficiently complete comprehension of the limitations of "mal-practice" will soon do away with this bug-bear that has been wrongly encouraged for many years. Forget it! Remember you can set in motion "vibrations" that will kill or nullify any harmful "vibrations" started by others. —25

ALL SCHOOLS AND METHODS

Chapter III

The general statements regarding "suggestive therapeutics" in the preceding chapter give in logical order the stages one above the other of the methods of bringing about a readjustment of wrongly manifesting "vibrations" that to our state of consciousness are the human body, its organs and the conditions about us we are conscious of on all sides. —1

That we may analyze more closely the distinctive differences in these separate stages, the following classification is given which in the main may be considered correct. Differences in understanding or interpretation of the teaching of this or that school or method will account for the differences of opinion that this or that student may have who may not agree entirely both in this classification and in the following exposition of methods. Agreement by all cannot be expected and more especially by those who have specialized or limited their work to a given school or method or line of understanding, for in spite of their general supposition that they are just as familiar with all other schools and methods as they are with the one they are most strongly attached

to, no one knows it all, which the writer particularly admits is the case with him, though he feels he may possibly have had better opportunities and gone farther in such matters than many into whose hands it is hoped this book will fall. However, if in the main there is a clearing up of differences as to one or another process or line of exposition, it will at least have helped to accomplish that for which it was prepared. Later writers it is hoped will do still more. —2

Of course those who have read understandingly, "Psychology, Super-psychology and Higher Phases," and "Maker, Man and Matter" by the author, have a most excellent foundation for what is contained herein. And the more generally one has read and studied intelligently and closely the methods and teachings of other writers and teachers of the many schools mentioned, as well as many others not mentioned herein because of duplication of ideas or methods or work, the firmer grasp will he have of the fundamentals of all phases included herein. There is only one "Truth," but the devious ways and methods used by the many exponents of this one "Truth" represent as many channels through which they struggle in trying to reach the "Light" making it clear to others.

ALL SCHOOLS AND METHODS

Naturally there are differences of explanation and method that only the broad impartial investigator unwedded to any one school can distinguish and impartially present without regard to where analysis and criticism of a constructive nature may hit. It is this impartial searching that the author here tries to present for a clearer and better appreciation of all who honestly seek a better understanding both of "Truth" and ways of living in it. —3

CLASSIFICATION OF METHODS OF ALL SCHOOLS OF HEALING

Suggestive:

From physical (laying on of hands, massage, osteopathy, mechanical therapeutics, electric, electronic) and chemical reaction, (medicine, diet) and through the other senses. —4

Hypnotic:

Deep, intermediate (Braid and Nancy School), light and wakened states (Coue, Emmanuel.) —5

Auto-Suggestion:

Personal method using will power, repetition, visualizing or mental picturing, imagination (Mental Science, New Thought).

Use of imagination without will power (Coue). —6

Meditation:

"In the silence," "listening in," absorbing, visualizing forms, thought forms of ideas or places, "etherial messenger," astral communication (Spiritism).

"In the silence," "listening in," absorbing (Eastern philosophy).

"In the silence," on higher thoughts, contemplation, desire, supplication—faith. (supplicatory prayer, J. P. Mills, M.D.,)

"In the silence," quietly waiting; "still small voice" (Holden E. Sampson, Unity). —7

Spiritual and Divine Healing:

Impersonal method; denial and affirmation; no visualization; no will power (Christian Science, Kimball, Rawson, Unity).

Affirmation only (A. K. Mozumda, Burnell). —8

"In the Absolute":

"Living in the Absolute" or "knowing and living in Truth" needs no denial, affirmation, will, imagination, visualizing, picturing, matrix or defined thought in the highest state the mind is capable of reaching and functioning spiritually or divinely in (Holden E. Sampson, Burnell). —9

The foregoing outline of the fundamentals of all methods of cures and mind action is subject to possible amendment as time goes on, but in the main it is correct. Let us take up each group or classification for the purpose of elucidation before actually going into the methods of utilizing them. —10

Suggestive: From physical (laying on of hands, massage, osteopathy, mechanical therapeutics, electricity, electronic, etc.) and chemical reaction (medicines, diets, etc.) and through the other senses. —11

From the preceding chapter you have learned how "vibration" brings about a response when in attunement, no matter what produces the "vibration." Therefore any and all forms of physical contact or manipulation upon the body that produces an impression, no matter how slight, starts a "vibratory" reaction that finds a response in the mind. This applies the same with medicines, chemicals, foods and other things that bring about a response through reaction in an organ or a sensitive and responsive surface, reaching the mind through the nervous system. —12

It is not necessary to go further into the various forms and methods whereby the above suggestive results are secured, it being

enough to realize and appreciate that it is so. —13

Hypnotic: Deep, intermediate (Braid and Nancy School), light and wakened states (Coue and Emmanuel). —14

Many generations ago Mesmer astonished the scientific world by his claims. Years later at Nancy, in the hospitals there was developed by a number of physicians the methods of treating certain disorders while in a deep state of hypnosis. In time equally astonishing results were found possible to secure when patients were in a lighter or intermediate state of hypnotic sleep. As time passed other investigators discovered that apparently astonishing results were possible, and just as satisfactory, when the patient was in a very light sleep or even in a wakened condition. So many physicians and other investigators have demonstrated what was possible under those lighter conditions, that it is useless to refer to more than two that have attracted particular attenion. The first, the "Emmanuel movement," having a religious cloak, was one that had a vogue of some years, in which much good was accomplished along certain lines. The latest exponent to receive international renown for his methods and accomplish-

ments in this work is Coue. His use of this condition applies only when he gives treatments to others, which differs materially from the method advocated by him when they use it on themselves. This other method is referred to in its proper classification. —15

Auto-Suggestion: Personal method using will power, repetition, visualizing or mental picturing, imagination or the idea of a matrix. (Mental Science, New Thought). Use of imagination without will power. (Coue.) —16

New Thought and Mental Science has for ages been used and known under different names though the methods generally speaking have varied only in detail. In recent years this use of will power and mental picturing the ideal state desired, under the name of New Thought has had great vogue. Quantities of literature have appeared about it, offering variations of one kind or another but fundamentally always the same. Others have used different names for the same general methods and ideas, but names mean nothing in analyzing methods and results. —17.

Where no will power is used but only the imagination, as recommended by Coue, it is

the repetition of words and other impressions that does the work. He prefers to have the mind of the person treating himself become nearly a blank, as far as directing his efforts or thought is concerned, while giving himself treatment. This is almost diametrically opposed to the methods used in most schools of New Thought, where visualization and will mean so much. —18

Meditation: "Visions," imagination, visualizing forms, thought forms, ideas and places, "etherial messengers," "astral communication" (Spiritism). "In the silence," "listening in," absorbing (Eastern philosophy). On higher thoughts, contemplation, desire, supplication, faith (usual supplicatory prayer), "In the silence," quietly waiting, "still small voice" (Holden E. Sampson). —19

Students of "higher work" have always stressed great importance on going "into the silence." Various schools use this condition for different purposes. —20

"Visions," imagination, visualizing forms, visualizing thoughts, ideas and places, or becoming an "etherial messenger," or "astral seeing" when in a state of meditation or "in the silence" is best represented by the

schools of Spiritism and some so-called Theosophic states. —21

"In the silence," "listening in," absorbing, is a step that many other schools have utilized. Probably this has been more generally advocated by Eastern Philosophy than any other though it has been adopted by others in recent years. —22

On higher thoughts, contemplation, desire, supplication, faith, we find is the state that those deeply engrossed in the usual supplicatory prayer frequently find themselves in. It is the higher state reached by those who strive and seek when they pray, but not a state that the person gets into who uses mere words when praying by formula without the desire or "seeking" back of it. —23

Holden E. Sampson and Unity probably have as high an ideal for this state as is expressed by anyone, for there one allows himself to remain without attempting to direct his thoughts in any way, receiving he knows not what but later finding that his actions have been advantageously guided as a result. —24

Spiritual or Divine Healing: Impersonal method; denial and affirmation—no visualizing; no will power (Christian Science, Kimball, Rawson, Unity); affirmation only (A. K. Mozumda). —25

In "spiritual or divine healing" properly used, nothing of a personal nature or visualizing or mental picturing or will power is used, not even the shadow "idea" or "spiritual reality" is used, for it is not humanly possible to picture or define that which stands for God's or the Creator's thought or "idea." It would be the heighth of absurdity and human ignorance to attempt to try and tell the Creator or God, what was perfect and therefore attempt to picture or form a picture in your finite mind of what such should be in Infinite Mind. New Thought always pictures or forms the idea of a matrix representing what should be perfect as humanly conceived and by desire and will power strives to bring about such a condition. That is the other extreme as it were from the very conditions essential to proper methods of the so-called highest forms of "spiritual healing." Therefore, not even the abstract thought of a perfect idea, condition or "spiritual reality" as being that which God or the Creator knows, is humanly possible to conceive of in such treatments. Any attempt at visualization or making personal the treatment removes it from this classification. This in recent years has become best known through the teachings of Mary Baker Eddy and advocated through her church of

"Christ Science." Numerous healers and members of her church who became very successful in her work have attempted to develop and extend the work as advocated by her, along lines more easily understandable to the lay mind. Among these may be mentioned Edward A. Kimball and Frederick L. Rawson. They develop explanations or technique that to many have helped greatly in bringing about results they were unable to secure from Mrs. Eddy's writings. —26

Affirmation only: A. K. Mozumda seems to be one of the few whose writings indicate that he does not generally use the denial, or if so, only in a very limited way. This is also advocated by George E. Burnell in his lectures, but not so clearly apparent in his treatments. This is a state in advance of that publically advocated by Mrs. Eddy, Kimball or Rawson, though Mr. Rawson has indicated that he realizes such a state of perfection is to be sought after, by all who can reach it. Most advanced workers in the classification appreciate it, even if they do not teach it. —27

In the Absolute: "Living in the Absolute" or "knowing and living in Truth" requires the use of no denial, affirmation, will, imagination, visualization, picturing, matrix or

definite thought in this highest state the mind is capable of reaching and functioning "spiritually or divinely" in. (Holden E. Sampson, George E. Burnell). —28

Holden E. Sampson seems to express the idea more clearly as to what this state is than many, though some others, such as George E. Burnell, present it most strongly in their lectures. The state of mind of a person who is able to reach this unusual condition and state of realization is one of self-abnegation so to speak; one where the mind is almost in a perpetual state of rest because of its consciousness of the divine, and understanding of "Truth." In this state it is guided entirely by higher thoughts coming to it, always insuring a perfect satisfaction. In this state one never wants that which he does not have; never has what he does not want. All things are right to his state of consciousness in so far as they affect it, he living apart from the rest of the world or "living in the Absolute" or in a state where he only "knows and lives in Truth." —29

For the purposes for which this book is written, it is not necessary to mention the hundreds of advocates of this or that method or understanding. The bringing out of fundamental differences and distinctions of

schools of thought and method is all that is desired. —30

A most unfortunate condition exists, however, among nearly all those who follow this or that school or method. The vast majority consider they are working in some one school or with some one method, when as a matter of fact an intelligent analysis will show that they have confused the work, methods and ideas of various separate and distinct schools and methods in what they are doing. Consequently, many who think they are practicing "Christian Science" come more closely to New Thought or hypnotism. Likewise many who think they are using New Thought methods, really are using certain phases of those classified under other groups. Combinations also exist where partially the physical group is represented together with one or more of the other groups, not infrequently the New Thought classification or that of auto-suggestion or hypnotic or meditation. This confusion is not usually appreciated or understood by the average student or worker, resulting often in certain types of results being obtained that properly belong under an entirely different classification than that which is believed. —31

An analysis and study of the work of any person based upon this book should give a

far better insight into what he is really doing, than can be had from any heretofore published work. —32

"SUGGESTIVE"

Physical and Chemical

Chapter IV

Scientists have long accepted the fact that molecules are always in an active state of "vibration." As all substance of a so-called physical nature is composed of molecules in groups or combinations, and as all molecules making up this or that type of manifestation of a material nature are constantly in rapid "vibration," either in harmonious accord or antagonistic to one another, we find material conditions about us reflecting whatever fundamental reaction is taking place in the great groupings that go to make up this or that so-called object. As all this is accepted as fact by scientists the world over, no doubt or possibility of dispute can be raised. —1

When it comes to the question of healing or curing physical ailments we find that the various schools of therapeutics offer one or another method and explanation. In the classification of methods found in this book, we have grouped them so as to include every possible type and method of healing ever known to man. Of course, each "school," each offshoot from certain schools is not

mentioned specifically, as that would take volumes to present. But for the first time the great grouping and classification of methods used by all schools and groups is now presented. All healing and adjustment of the physical, eventually reflects back to the mind and its action and reaction, for without a brain mechanism and a mind and intelligence and the senses, a person would not know whether his physical body or specific parts of it were working properly or not. A person without feeling cannot tell if he burns his fingers or if he is too hot or too cold. A person without sight does not know what others see about him, and so on. This he can only tell when his senses and his transmitting system of nerves and his brain, the engine in which much of his mind and intellect is housed, is properly working. So using the graduations of mind action, as the scale or rule by which we classify or group the many "schools" and methods of healing used by man today, we start at the bottom with the methods that reach the mind directly or indirectly through the so-called physical body itself. This classification we will call the suggestive or physical group. —2

Let us begin with the simple process of

"laying on of hands" and the cures that have so often been recorded as accomplished by such methods. Two distinct results can come from this simple method. —3

The first is that which some have called "personal magnetism" that is distinctly felt by the person that is being treated, and seems to stimulate and brace him up, resulting in the removal of a headache, a pain, or improvement of the depressed condition or trouble. As it is not the purpose of this book to elaborate on the various phases of action presented herein other than to show the principal steps and methods or results, we will not go further into detail as to the above, other than to state a mental reaction results, as will be clearly seen as we proceed. —4

The second step that results from the use of the hands when the first influence may not be experienced or even in co-operation with it, is along a somewhat different line. Most people have experienced the sensation of a threatening fist shaken dangerously close to their face by a person physically their superior with a resulting "fear" arising in the mind as to possible harm. Or if that experience has not been theirs, then possibly they may have experienced some hair-

breadth escape from harm. The point desired to bring out is that a mental reaction took place when a physical step was taken, that while it did not actually contact you, nevertheless affected you through one of your senses, bringing the danger to your mind. Had you been blind, deaf and otherwise unable to have your senses transmit the threatened danger to your mind, no mental reaction within you would have taken place. So when the hands are used in the second classification of work we are dealing with, it has the effect of making a stronger impression on the mind as to the part of the body that the masseuse or doctor is trying to cure. If there is trouble with the stomach or intestines, by rubbing these parts even by light massage, it not only manipulates these parts physically, assisting to remove the obstruction if that is the trouble, but the mental reaction also helps, for it directs the mind toward the parts being manipulated. —5

In exact accord with the physical use of the hands on the affected parts and the relief produced physically, just as surely is there a reaction in the mind. As the mind begins to react, it also influences not only the parts being worked upon but it also affects other

parts of the body and functions that need arousing, and assists to the greatest possible degree in completing the work the masseuse or physician is attempting. Nature, or the mind, is its own greatest doctor, and helps more than is generally appreciated. —6

Osteopathy, mechanical manipulations, chiropractic work and all other means that bring about a reaction through physical application to the outside or inside of the body come within this same classification or grouping of methods and work, that reach the mind directly or indirectly. —7

Other methods, such as the use of heat, electricity and the electronic methods, apply just the same in the ultimate reaction set up within and by the mind of the person treated. —8

Other schools of healing, such as the homeopath and allopath and more or less allied branches where prescriptions or home remedies are given for internal and external use come within this first group or classification. —9

Before going into details, however, let us refer again to the scientifically known fact that all molecules are in a constant state of violent agitation or "vibration." Molecules we know compose the elements that go to

make up the physical manifestations of nature we are conscious of. The basic or primary elements in the chemical groupings are those that so far have not been possible to break up by any known method into other elements. Therefore, they are called primary or basic. Many so-called primary elements of a few years ago today have lost standing as such, because methods of breaking them up into other elements have been discovered. All physical manifestation is possible to analyze chemically to a greater or less degree. Metals, vegetables, flesh, even the air and gasses that are invisible are possible to analyze and determine their chemical formulas. Therefore, when a physician gives medicine of one kind or another he does it because, according to the "law of averages," experience shows that a certain reaction takes place under certain "known conditions" when certain medicines or chemicals are taken by the sick person. Based upon the same theory the diets prescribed by physicians for those ailing, react with more or less certainty, because of what they know about the chemical reaction that results. —10

With this foundation established, which for generations has been accepted by the

scientific world, let us analyze further as to exactly what takes place. First we remember that all molecules, or electrons, if you prefer to use a smaller division, are in a constant state of "vibration." Again, all combinations of elements are known to be but groupings of vast numbers of molecules and groups of such until they manifest in sufficiently large numbers to be apparent to the eye of man, or other of the senses, in one form or another. In one case it may be iron, another copper, another the soil or rocks we tread upon, again, vegetables or meat of animals or flesh of mankind. It makes no difference what the form of manifestation it results in, it basically still remains but a mass or grouping of electrons, or atoms or molecules in a more or less harmonious whole. Therefore, so long as the elements we know of chemically are grouped harmoniously, we find the range of possible chemical combinations limitless, it seems. However, when we attempt to combine elements that do not harmonize or "vibrate" inharmoniously as to the general "group" or "class" into which they as elements fundamentally fall, we instantly find a reaction. Therefore, we find combinations of elements, "chemicals" we can call them if you

prefer, that, the minute they come in contact with one another, instead of combining into a harmonious whole and continuing to "vibrate" harmoniously, the result is instant discord. If this discord or reaction is great enough, it results in an attempt to separate or force apart, with results that may or may not be evident to the human eye or other senses. Again, if the reaction takes place in the great mass of electrons manifesting as the human body, one of the "senses" with which the body is endowed instantly becomes conscious of it. Dynamite, "T.N.T." and powders all are examples of this refusal to remain in harmonious co-relation, and consequently we have explosions. —11

The little boy who ate green apples found that out to his sorrow. The goat that ate dried apples, then drank water, did likewise. If food we eat has ceased to "vibrate" as to its molecular "vibrations" as digestible food, and "vibrates" in a different way as food that is bad, or decomposing, there is instantly a reaction in the stomach or intestines. This reaction, which is not normal for good food, instantly conveys to the mind information so to speak to that effect. The mind consciously or unconsciously it may be reacts, and instantly the proper organs or function

of certain organs become most active and excessive amounts of secretions are produced it may be, and the bad food is gotten rid of. When conditions become normal again the fact is communicated to the mind. —12

If the organs fail to respond to the needed stimulus because of some condition that may be too difficult to overcome in the usual way, we seek the aid of some known medicine or manipulation or mechanical means to remove the dangerous food that has been eaten. Ptomaine poisoning is the extreme condition that frequently physicians and others use drastic measures to meet. —13

The thought back of all this is, that through all the forms that the molecules manifest in, the cells, in the tissues, the flesh and bones in the body and organs themselves, only so long as there continues to be a harmonious grouping of "vibrations" within this mass, will harmonious conditions continue. The mind and the transmitting mechanisms that reach all parts of the body, instantly react when word is received of inharmonious conditions anywhere, either within the body or without, if the "senses" become conscious of it. Therefore, reaction is set up by the mind, to overcome the inharmonious condition. —14

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MENTAL AND SPIRITUAL HEALING

As the mind of each man differs in its capabilities and powers, from the minds of all others there have grown up schools of healing that seem best suited to this or that person or type of mentality. One mind is best adapted to accept reaction for many things from physical manipulation; another from the use of medicines or diets; another from suggestions made by others to them, or even from their own auto-suggestion that they will be all right and not to worry. No one school of medicine or cures or healing is best suited to everyone. However, some things exist in emergencies which under ordinary conditions would not be considered by a person, but during such a crisis are the only things that can save him. To say that any one school is all right or all wrong, shows ignorance of the methods and principles applied or used by others. —15

No amount of reasoning can eliminate the part that mind actually takes in bringing about results in the methods already touched upon. As we take up the work of other schools of healing and adjustment of wrongly manifesting "vibrations" within us or about us, we will see that when sufficiently understood and applied certain principles continue to exist and manifest in most

marvelous ways. Just as all persons are not qualified to be musicians, artists or physicians or healers, so the one method or school that is best adapted to the individual himself, is the one he should use and confine his efforts to, among those who are best reached by such means. —16

ANALYSIS

In this suggestive or physical or chemical group we find not only the senses of feeling, seeing, hearing, smelling, tasting and touching used to reach the mind and secure reaction from the various methods used, but we find in addition that other qualities of mind, if we may so call them, are instrumental in the final success of such work. These qualities of mind we may list as desire, confidence, will and faith. —17

The fact that the sick person, no matter what school he believes in, calls in his physician, shows a desire to be helped. Confidence inspired by the physician adds greatly to the ultimate success. The will once aroused or inspired by the physician does its part. With the desire sufficiently aroused to get well and confidence in the physician established the will to recover and the faith created, all that is necessary to succeed is to bring about the fullest possible mental

reaction of the kind desired, to help produce the results sought through the senses, by physical, mechanical, chemical or other means. —18

"HYPNOTIC"

Chapter V

It is not necessary for the purpose of this book to give in detail the methods of Anton Mesmer, Doctor Braid, the Nancy School founded by Ambroise Liebault, Bernheim, Moll and others who pioneered in the deeper forms of sleep influencing methods and implanting of suggestions for the purpose of making cures. The libraries are filled with works historically complete bearing upon these phases of deepest hypnotic sleep and on the intermediate states brought about by these investigators. The records of their cures are abundantly in evidence. —1

However, the more generally applied methods of today used for the light hypnotic or suggestive sleep and wakened states, will be given as found practiced by various investigators and workers of recent years. We will begin with the well-known methods advocated by Emil Coue of France, who has successfully applied the same to obtain results. He has made plain a point or two that previously had not been stressed or known among such workers, that partially lifts his work higher up the scale than others have brought it. —2

Two separate methods of suggestive thera-

peutics are advocated by Emil Coue, whose book, "Self Mastery Through Conscious Auto-suggestion," has created such a stir. The first is by auto-suggestion, and the second is by direct suggestion from the operator to the subject or patient to enable the subject by training to make use of his own suggestions. The second method will be considered first. The other method will receive attention in its proper place. Coue says: —3

(page 15)—"The principle of the method may be summed up in these few words: It is impossible to think of two things at once, that is to say that two ideas may be in juxtaposition, but they cannot be superimposed in our mind. —4

"Every thought entirely filling our mind becomes true for us and tends to transform itself into action. —5

"Thus if you can make a sick person think that her trouble is getting better, it will disappear; if you succeed in making a kleptomaniac think that he will not steal any more, he will cease to steal, etc. —6

"This training which perhaps seems to you an impossibility, is, however, the simplest thing in the world. It is enough, by a series of appropriate and graduated experiments, to teach the subject, as it were, the

A B C of conscious thought, and here is the series; by following it to the letter, one can be absolutely sure of obtaining a good result, except with two categories of persons, the mentally undeveloped who are not capable of understanding what you say to them, and those who are unwilling to understand." —7

The experiments advocated by Coue in this work are those of Sage of Rochester. These have been used by many others and are well known so do not represent anything new of themselves. —8

"The preparatory step is to tell the subject or patient to stand upright, with the body stiff, feet close together but keeping the ankles flexible and to allow himself to fall backwards when he feels the pull or urge, without resisting in the slightest, for you will be ready to catch him and keep him from falling. If he fails to fall backward when you make a mental effort to have him do so, lightly with your fingers pull his shoulders until he begins to fall, then catch him. Repeat this until he gives up trying to save himself and responds in the desired way. —9

"The next step to explain to him is that to demonstrate the power of imagination, you are going to ask him in a moment to

think 'I am falling backwards, I am falling backwards * * *' Tell him he must have no thought but this, or allow himself to think anything about falling and hurting himself, or that he is doing it just to please you, but that if he really feels something impelling him to fall backwards, he must not resist but obey the impulse. —10

"Then ask your subject to raise the head high and shut his eyes, and place your right fist on the back of his neck, and your left hand on his forehead, and say to him: 'Now think; I am falling backwards, I am falling backwards, etc., etc. * * *' and, indeed 'you are falling backwards, you * * * are * * * fall—ing * * * back * * * wards * * *, etc.' At the same time slide the left hand lightly backwards to the left temple, above the ear, and remove very slowly, but with continuous movement, the right fist. —11

"The subject is immediately felt to make a slight movement backwards, and either to stop himself from falling or else to fall completely. In the first case, tell him that he has resisted, and that he did not just think that he was falling, but that he might hurt himself if he did fall. That is true, for if he had not thought the latter, he would have

fallen backward. Repeat the experiment, using a tone of command as if you would force the subject to obey. Go on with this until it is completely successful or very nearly so. The operator should stand a little behind the subject, the left leg forward and the right well behind him, so as not to be knocked over by the subject when he falls. Neglect of this precaution might result in a double fall if the person is heavy. —12

"The third experiment is to place the subject facing you, body stiff, etc. Put your two hands on his temple without any pressure, look fixedly, without moving the eyelids, at the root of his nose and tell him to think, "I am falling forward, I am falling forward * * *" and repeat to him, stressing the syllables, "You are fall * * * ing for * * * ward. You are fall * * *ing for * * * ward," without ceasing to look fixedly at him. —13

"The fourth experiment is to ask the subject to clasp his hands as tight as possible, that is to say, until the fingers tremble slightly; look at him in the same way as in the preceding experiment and keep your hands on his as though to squeeze them still more tightly. Tell him to think that he cannot unclasp his fingers, that you are going to

count three and that when you say "three" he is going to try and separate his hands while thinking all the time, "I cannot do it, I cannot do it. * * *" and he will find it impossible. Then count very slowly, "One, two, three," and add immediately, detaching the syllables. "You * * * can * * * not * * * do * * * it, you * * * can * * * not * * * do * * * it * * *." If the subject is thinking properly, "I cannot do it," not only is he unable to separate his fingers, but the latter clasp themselves all the more tightly together, the more effort he makes to separate them. He obtains, in fact, exactly the contrary to what he wants. In a few moments say to him, "Now think, I can do it," and the fingers will separate themselves. —14

"Be careful always to keep your eyes fixed on the root of the subject's nose, and do not allow him to turn his eyes away from yours for a single moment. If he is able to unclasp his hands, do not think it is your own fault, it is the subject's, he has not properly thought, "I cannot." Assure him firmly of this, and begin the experiment again. —15

"Always use a tone of command which suffers no disobedience. I do not mean that it is necessary to raise your voice; on the

contrary it is preferable to employ the ordinary pitch, but stress every word in a dry and imperative tone. —16

"When these experiments have been successful, all the others succeed equally well and can be easily obtained by carrying out to the letter the instructions given. —17

"Some subjects are very sensitive, and it is easy to recognize them by the fact that the contraction of their fingers and limbs is easily produced. After two or three successful experiments, it is no longer necessary to say to them, "Think this" or "Think that." You need only, for example, say to them, simply—but in the imperative tone employed by all good suggestionists—"Close your hands; now you cannot open them; close your eyes, now you cannot open them," and the subject finds it absolutely impossible to open the hands or the eyes in spite of all his efforts. Tell him in a few moments, "You can do it now," and the de-contraction takes place instantly. These experiments can be varied to infinity." —18

The foregoing explanation of the lighter stages of demonstration that nearly every entertaining or demonstrating hypnotist uses in trying out new subjects, is found just as useful in clinics and treatments in insti-

tutions. This is the preliminary method used by Coue and many others in their so-called suggestive treatments of others. —19

When Coue finds his subject or patient has reached this stage of giving in, he proceeds with a more or less stereotyped treatment, changing it as required to fit the special trouble being treated. His general treatment which is one that has been in common use for years by many others is about as follows. He says to the subject: —20

"Sit down and close your eyes, I am not going to try and put you to sleep, as it is quite unnecessary. I ask you to close your eyes simply in order that your attention may not be distracted by things around you. Now tell yourself that every word I say is going to fix itself in your mind, and be printed, engraved and encrusted in it, that there it is going to stay fixed, imprinted and encrusted and that without your will or knowledge, in fact, entirely unconsciously on your part, you and yourself and your whole organism are going to obey. In the first place I say that every day, three times a day, in the morning, at midday and in the evening, at the usual meal times, you will feel hungry, that is to say you will experience the agreeable sensation which makes you think and say, 'Oh!

how nice it will be to have something to eat!' You will then eat and enjoy your food, without, of course, overeating. You will also be careful to masticate it properly so as to transform it into a sort of soft paste before swallowing it. In these conditions you will digest it properly, and so feel no discomfort, inconvenience or pain of any kind either in the stomach or intestines. You will assimilate what you eat and your organism will make use of it to make blood, muscle, strength and energy, in a word, Life. —21

"Since you will have digested your food properly, the function of excretion will be normal, and every morning on rising you will feel the need of evacuating the bowels, and without ever being obliged to take medicine or to use any artifice, you will obtain a normal and satisfactory result. —22

"Further, every night from the time you wish to go to sleep till the time you wish to wake the next morning, you will sleep deeply, calmly and quietly without nightmare, and on waking you will feel perfectly well, cheerful and active and refreshed. —23

"Likewise, if you occasionally suffer from depression, if you are gloomy and prone to worry and look on the dark side of things, from now onward you will cease to do so,

and instead of worrying and being depressed and looking on the dark side of things, you are going to feel perfectly cheerful, possibly without any special reason for it, just as you used to feel depressed for no particular reason. I say further still, that even if you have a real reason to be worried and depressed you are not going to be so. —24

"If you are also subject to occasional fits of impatience or ill-temper, you will cease to have them; on the contrary, you will be always patient and master of yourself, and the things which worried, annoyed or irritated you will henceforth leave you absolutely indifferent and perfectly calm. —25

"If you are sometimes attacked, pursued, haunted, by bad and unwholesome ideas, by apprehensions, fears, aversions, temptations or grudges against other people, all that will gradually be lost sight of by your imagination, and will melt away and lose itself as though in a distant cloud, where it will finally disappear completely. As a dream vanishes when we awake, so will all these vain images disappear. —26

"To this I add that all your organs are performing their functions properly. The heart beats in a normal way and the circulation of the blood takes place as it should; the lungs

are carrying out their functions, as also the stomach, the intestines, the liver, the biliary ducts, the kidneys and the bladder. If at the present moment any of them is acting abnormally, that abnormality is becoming less every day, so that quite soon it will have vanished completely, and the organ will have recovered its normal function. —27

"Further, if there should be any lesion in any of these organs, they will get better from day to day and will soon be entirely healed. (In regard to this, Coue says it is not necessary to know which organ is affected, for it is cured. Under the influence of auto-suggestion, 'Every day, in every respect, I am getting better and better,' the unconscious mind acts upon the organs which it can pick out itself.") —28

This is only one of the methods advocated by Coue by which he has accomplished a great deal to relieve suffering and has established an international reputation. —29

But all this work is with the lower stages of mental or mind action indicated in the chapter on "Suggestive Therapeutics" and classified in this book under the second classification as a phase of hypnotism. There is nothing new in it, with a slight exception, for experimenters and physicians for years

have accomplished through the same general methods and almost the same wording, similar results. But Coue has revived the subject in a popular way that has helped thousands to help themselves. —30

ANALYSIS

At the end of the preceding chapter on "Physical or Chemical" methods belonging to the "suggestive" classification or group, in which the physical is used, a statement was made of the part the five senses took in helping to bring about results, as well as the part desire, confidence, will and faith took in accomplishing the same. In the present group, that of "Hypnotic" work, we begin to find that while the five senses are appealed to, and desire, confidence, will and faith are essential to success, there is a difference in method of securing such results. —31

The senses of hearing and feeling are the principal avenues used to reach the mind. True, seeing at times is used, but it is secondary. Taste and smell are not channels through which the mind is generally reached in this class of work. With these general exceptions, the senses and qualities of mind used in the first group are the same, though the methods of using them are mostly different. —32

From now on you will note a gradual elimination of the use of the five senses in reaching the mind, as well as a gradual elimination of the other qualities of mind, until it is hardly possible to recognize any of the original senses or qualities of mind in use in the "higher work" and methods. —33

"AUTO SUGGESTION"

Chapter VI

In this chapter we will take up the methods coming within the classification of "auto-suggestion" as used herein. —1

The first method is one that for ages has been used, in part at least, by many persons in many places. Development of such work in recent times has been rapid, and worked out most thoroughly. —2

As probably one of the best known exponents of a popular branch of "New Thought," William Walker Atkinson can advisedly be referred to and his work and methods. His prolific writings on the subject have been sought after by thousands, for his clarity of presentation leaves no doubt as to exactly what he wishes to convey to others. "Mental Magic," from which the following is quoted, is a most complete work by itself. —3

(page 55)—"Desire is the greatest inciting power of the mind. Desire is 'that which inclines to action.' And you always act upon the strongest desire—subject always to the restraining influence of the reason and the restricting or impelling influence of the Will. —4

"Desire originates in the sub-conscious re-

gions of the mind, and often we can feel her there before she emerges into consciousness, stirring us up with feelings of vague discontent and unrest. After a bit, gathering force, she emerges into the conscious field, and then begins to demand expression. Now remember, that when I say DESIRE, I mean all kinds of Desire, high and low. Many people think of Desire as only the craving of a low nature, but desire really means a feeling that WANTS something—and that something may be the very highest aspirations of the human mind. —5

"Now this Desire in all of its manifestations has a mighty power of Attraction and Influence. It acts as the Law of Mentative Attraction, which is constantly drawing towards us the things we desire, and also drawing us towards them. Not only is this true of the conscious plane, but even of the subconscious. Our desires constitute our nature, and our nature is always operating a mighty power or mentative attraction. —6

"The trouble with most of us is that we allow our Desire-Force to be scattered, and diffused, thereby lessening its Attractive power. It is only when we learn the secret of concentration and focusing the Desire-Force by the will, that we are able to get re-

sults above the average. The will is the director and controller of the Desire-Force, and upon its training and management depends the powerful use of the latter. —7

"Desire-Force not only has its effect upon the person, and others near him, but it may be, and often is, sent thousands of miles where it affects and influences others, in ways. Desire-Force is the mighty force which makes many of the forms of Mental Magic possible. It spreads out from the mind of the person, affecting and influencing others even in other parts of the world, if concentrated and directed by the will. It is a force beside which the X-Ray and electricity fade into insignificance. It moves not merely blind, lifeless things, but the living mind, thoughts, emotions, passions and actions of men. It is the force that rules the world, and its destinies. Like any other great natural force, it is capable of being used for good or evil. It is neither good nor evil—it is either or both, according to the mind in which it originates. —8

(page 60)—"But Desire-Force without the aid of Will, is like a stream unconfined and undirected, and gunpowder fired in the open air—both wasted energy. The Will is the lever and director of the great power of De-

sire, and without its aid the latter is almost inoperative and ineffectual. Let us examine into the operation of the Will. —9

"The Will has two offices in connection with Desire. They may be spoken of as the Directing office and the Protecting office. —10

"The Will acts as the arouser, director, restrainer, concentrator and manager of the great occult force of Desire. * * The effort of the Will is operated in the direction of this directing, focusing, concentrating, etc., and in the degree that the Will is trained to do this, so is the degree of "Will Power" of the individual. —11

(page 62)—"The exercise of the Will shows itself in two ways: The mastery of one's own mind and the mastery of the minds of others. —12

(page 148)—"In Mental Suggestion a physical agent is necessary BECAUSE THE IMPRESSION IS MADE THROUGH THE PHYSICAL SENSES. —13

(page 173)—"There exists under all the manifestations of Life and Mind an 'Infinite and Eternal Mentative Energy' of which, and in which, all personal manifestations of mind are but centers of consciousness. Now this 'Infinite and Eternal Mentative Energy'

in its outward manifestations of one pole of its energy, at least, resembles a universal Will. That is, while its inner nature cannot be known, yet in the outer aspect of one of its poles of energy it resembles an infinite Will in operation everywhere. And so, we are justified in thinking of it as universal Will Power. —14

"Now the more positive a man becomes in Mentative Magnetism, the closer does he come in contact with this Universal Will. And the closer he is to the Universal Will, the more positive does he become. It is a case of action and reaction. —15.

"I would advise all who wish to become like the Magnetic Man to cultivate the Mental Image of the Universal Will—think of it as a great ocean of Will Power, in which you live, and move, and have your being. Feel yourself in touch with it. Think about your relation to it constantly, and you will find that your mind will gradually open out to admit of the inflow of its power. And when you learn to know the real source of Power and Will, then you will no longer deceive yourself and attempt to shut off the flow of the Universal Will by erecting a petty personal barrier of Conceit. —16

(page 212)—"Picture to yourself a great

Ocean of Mind. If you are unable to grasp the abstract idea of Mind as a Principle, then do the next best thing, and think of this Mental Ocean as a Sea of Electrical Energy, or, if you prefer, think of it as a great Ether of Force, filling all space. At any rate, the picture must show this Mind Energy as filling all space, even in between the atoms and even in the atoms themselves. Perhaps you better commence by forming the picture of all space as being empty of all forms and shapes, and containing nothing but this Pure Mental Energy—Mind Principle—an Ocean of Mind, with nothing else in it—All Mind, remember. And this Mind must be thought of as an Energy or Force, capable of setting in operation all kinds of manifestations when started. —17

"Then think of a tiny center of Energy being formed in this great Mind Ocean—a little Whirlpool, so tiny that the strongest microscope could scarcely distinguish it. Then see countless numbers of similar whirlpools being formed in this Ocean of Mind. These little whirlpools we will call centers of energy. They combine and shapes begin to appear. Atoms of Matter appear, being composed of combinations of these tiny centers, which thus become larger and greater

centers. Then come combinations of these Atoms, and the various forms of matter result, for all substances, you know, are composed of atoms in various combinations, and the Atoms are seemingly composed of little particles called Electrons, which seem to be like tiny Units of Force, but which are attracted and repelled by each other, and seem to have their "likes" and "dislikes," thus showing the elements of mind within them. —18

"And then these shapes and forms of matter become more and more complex, and the Centers of Energy more potent. And the forms of living things begin to appear, mounting from the lowly microscopic cells on to combinations of cells in plant life, then animal life, and then human life. And each form, as it mounts higher, displays more and more Power of Mind. Until at last we see Man with his wonderful Mind, as a great Center of Energy in this great Ocean of Mind. —19

"But remember this, always, that all these shapes and forms, and cells, and plants, and animals and men, have as their inner essential substance this same Mind principle, of which the Ocean itself is composed. They are Centers of Activity in this Mind Ocean,

and are composed of the same substance as the Ocean itself. You may think of them as Vibratory Whirlpools of Mind, if you like—and you will not be very far out of the way if you do so. You see that, at the last, and underneath it all, ALL IS MIND, and ALL is IN MIND. * * * This idea of ALL IS MIND—that is, all things are Centers of Mental Activity and Energy, in the Great Universal Ocean of Mind Energy, is scientifically correct from the advanced positions of today. —20

"Now then these Centers of Energy are of varying degrees of Force and Activity. * * * Each has its positive and negative degree. Now think of these Centers as Human Minds, and you will be able to fill out your picture in detail. —21

"And then picture each one of these Centers manifesting Vibrational Activity, and thus converting and transforming the Mentative Energy from the Ocean of Mind. And then see them sending out Waves, and Currents of Mentative Energy, which induce similar Vibrations of Mental States in other Centers. Then see some of the strong Positive Centers, setting up great rotating currents resembling whirlpools in the body of the Mind Ocean, which extends further and

further out from the Center, and affecting other Centers far away from it. —22

"And if you will examine your picture more closely you will see that these rotary currents are continually drawing to those Centers the things, and persons, and ideas that they are attracting by reason of their particular rate of vibration, while things of different vibrations seem to be comparatively unaffected by the currents. This and other things you may see in your picture as it grows clearer to you. And in addition to these currents you see great Waves traveling out in certain directions, towards certain objects to which they have been directed. In short, you see all the phenomena of the Ocean of Water reproduced in this Ocean of Mind. You see the picture of the Circulation of Mind. You see the forming and growing and evolution of Centers of Activity and Mentative Energy. —23.

"And when you come to look a little closer at your picture you will see that each one of these Centers of Energy seems to have Two Poles of Activity, one of which acts in the direction of impelling, driving, pushing, forcing, urging, directing, etc., the action being always "outward," the other acting in the direction of drawing, pulling,

attracting, coaxing, alluring, charming, leading, etc., the action always being "inward." One seems to be a masculine force, the other a feminine force. One seems to act as Will Power; the other as Desire Force. —24

(page 280)—"In this simple statement I have embodied my idea of Mental Healing, which idea is based upon years of earnest study, experiment and investigation, aided by personal acquaintance with and association with some of the most celebrated Mental Healers of this age. I have discarded fanciful theories and "boiled down" the matter to this point and idea of "Mind in the Cells and Cell Groups; which Mind is Negative to the Positive Central Mind of the Individual, especially when the latter is concentrated and intelligently applied. —25

(page 289)—"In giving local treatment, the Mind of the Healer is brought to bear in a positive, direct, special manner upon those cells and organs, and the suggestions and mentative currents are directed right to those organs and cells, without the intermediate stages of the Central Mind of the patient, as in the case of "General Treatment." Of course, one may apply "Local Treatment" to himself by directing his mind directly to the cells and organs, instead of

indirectly by means of general Mental States. You may wonder why I speak of directing "Suggestions" to the cells; you may well ask, "Can the cells hear?" No, the cells cannot hear, but the utterance of the word of the Suggestion by you, will enable you to direct your Mind more directly and forcefully upon the cells and organs. You will see that I advocate "speaking right up" to the cells and organs of the body, and telling them just what you want them to do. You will be surprised when you try this and see how they respond. —26

First Steps In Treating

(page 291)—"The first step in the Personal Form of General Treatment is to induce in your patient a Mental State of Calm and Relaxation. This is important because this mental state causes the patient to become receptive to the Impressions that you wish to make upon his or her mind. The best plan is to have the patient seat himself in a comfortable position (or if he is lying down, let him assume a comfortable attitude) and then talk to him a little in order to induce a comfortable, easy frame of mind which will re-act upon the physical condition. Have him relax every muscle, and

withdraw the tension from every nerve, so that he will be relaxed, "limbered" all over from head to feet. The best way to determine whether or not the desired condition has been effected is to raise one of the hands and allow it to drop back at his side. If he is fully relaxed, his hand will drop just as if it were not attached to his body. The Mental State producing this physical condition may best be stated by the words, "Let go!" One must mentally "let go" before he will be able to "let go" physically. The patient must feel perfectly at ease and comfortable in order that the best results be gained. —27

(page 292)—"The Healer should endeavor to quiet the mind of the patient by an earnest, confident, sympathetic conversation, leading the subject towards bright, helpful, happy topics, and especially avoiding anything likely to arouse antagonism or argument. He should throw earnestness and feeling into his tones, and speak as if his one object in life were to cure the patient, and of which cure he entertained not the slightest doubt. The Healer should forget himself and concentrate his mentality, completely, on the subject of curing the patient. He should be very careful to act out the part

of the Confident, Successful Healer, because sick people are very susceptible, and take on impressions very easily, and so, if the Healer manifests an apparent lack of confidence in his outward demeanor, the patient will be most likely to accept the suggestion, and the work of healing will thus be rendered doubly difficult. * * * —28

Preliminary Suggestive Treatment

"It will be well to begin the treatment by a preliminary Suggestive Treatment, in a conversational tone. You should point out to the patient the condition that you intend to bring about. You should endeavor to obtain the patient's co-operation by means of his holding a Mental Image of the desired condition. That is, if it be a case of stomach trouble, he should form a Mental Image of a strong, healthy, normal stomach, doing its work properly, and digesting the food that is given it, and manifesting a good, healthy, natural appetite. If the patient will do this he will be able to do much toward aiding you. You should then tell him his stomach is strong, STRONG, STRONG (speaking the words with intense feeling and force) and that normal conditions are re-asserting themselves under the power of the Mind. You should, in many ways and forms, keep

before him constantly a picture of the conditions you wish to bring about, for by so doing you will change his Mental Image of Disease into a Mental Image of Health, and the best results are sure to follow. If you prefer the use of the hands in healing, by all means use them, as such a practice gives a most powerful suggestion, as well as possessing other advantages. —29

The Value of "Visualization" in Healing

"You will find that you will be able to impart a wonderful degree of forceful, earnest intensity to your voice, if you will but practice "Visualization" in your treatments. That is, you must endeavor to actually see mentally, the conditions you wish to bring about. And when you are able to do this, you will be able to hold the attention of the patient as his mind follows your words in your description of the successive steps of the cure that you intend bringing about. He will be able to see himself gradually and surely improving, and growing well, not only in a general way, but also in the sense that he will be able to form mental pictures of the formerly diseased organ actually growing strong and normal. Always keep before you the mental image of the conditions you wish to bring about—

right now—and your mind, and actions, and voice will conform to that Mental Image, for by so doing the patient will receive the best possible suggestions and induce Mental States along the lines of Mentative Currents. —30

"In the degree that the proper Mental Image is held, will be the degree of success in the treatment. "Visualization" is the keynote of this form of Mental Healing, and the Healer should devote himself earnestly to acquiring the art of Visualizing. You must be able to see the patient as healed, and the organs, parts and cells as functioning normally and properly. Cast aside all negative thoughts, and doubts and throw yourself earnestly into the work before you. You will find that as the ability to visualize is acquired, there will come to you a feeling of strength and power, and a sense of certainty about your work. —31

The Process Almost Automatic

"The process of transmitting the Mentative Currents is not especially difficult or strenuous. In fact, this part of the work seems almost "automatic." All that you will have to do is to concentrate your full attention upon the Mental Image that you have visualized, and earnestly Desire that the pic-

come. Through a definite creative process ture materialize, and do not bother at all about the Currents, for the latter will begin to flow freely without any voluntary effort on your part. Occasionally you may throw a little Will Power into the work, in order to stimulate the healing process, but ordinarily the unconscious use of the Desire Force will accomplish the result. It is not necessary to use the strenuous effort that so many Mental Healers employ in giving treatment—this is all waste energy, and tires one out without any corresponding advantage to the patient. The clear-cut Mental Image produced by the practice of Visualization performs the work for you, as I have said, almost "automatically." The more realistic your picture is made to appear to you, the greater the force sent forth, and the greater the degree of success will you have in healing. —32

A Valuable Point of Practice

"Some excellent healers have found that they gained additional force if they would add to their Mental Picture or Image, the picture of the Mentative Currents actually leaving their minds and traveling towards the patient, and then enveloping and surrounding the latter. —33

Concluding Treatments

"I do not advise too long treatments, for I believe that the best results are obtained in a treatment extending over say not more than fifteen minutes. You should leave the patient with a few earnest words of encouragement and hope, bidding him aid you in your work by keeping the proper Mental Image of Health before him, and especially avoiding all Fear and Worry. —34

How to Give Absent Treatments

"There is practically no difference in the methods. The principal additional process is that of the Healer endeavoring to form a Mental Image of the patient, as if he were right before him in person. If you have ever seen the patient you may easily reproduce his Mental Image. But if you have not seen him personally you can form a Mental Image of a "man" or a "woman," without filling in the details of personal appearance, and the result will be similar. You will find the following method will help you in your treatment. Sit down in your chair, after drawing up another right before you, but about two or three yards distant. Then picture your patient as sitting in this other chair, and use your imagination to the fullest in this respect. Many practitioners of successful

Mental Healing actually feel that the patient is sitting before them in this form of treatment. Then with your patient sitting before you (as a Mental Image) talk to him just as if he were present in person, using the same words, tones and manner. Throw yourself earnestly into the idea of personal treatment, and endeavor to forget that miles are between you. By so doing you will be able to start the Mentative Currents flowing freely in his direction, and he will be affected by them, and will obtain the best results. I have been told frequently by persons who have taken this form of healing from some of the world's best Mental Healers, that they could almost see the Healer before them—they could certainly feel his presence, very presence. —35

"There is no difference, in reality, between personal Treatments and Absent Treatments —if you will remember this, and act upon it, you will have the key to the matter. —36

Self-Healing by General Treatment

"There is no difference between Self-Healing and the Healing of Others. All you need to do is to imagine yourself as a patient coming to yourself for treatment. Suppose your name is "John Smith" and you wish to treat yourself along the lines of the General Treat-

ment. Well, all you have to do is to let the Central Mind part of you (or the "I") proceed to treat the body of John Smith. Talk to John Smith just as if he were an entirely separate individual. Tell him what he should do and what he should know, and what you expect to do for him. Give him the same Suggestions that you would give another patient. —37

"It is well to use the hands at the beginning of this form of treatment, in the direction of tapping or patting the part of the body directly over the organ. This seems to have the effect of awakening the attention of the Organ-mind, so that it becomes more receptive. —38

What to Say and How to Say It

"There is no fixed form of treatment along these lines. You must acquire the "knack" by practice. The proper words will suggest themselves to you. The thing to do is to know what you want done and then command the Organ-mind to do that thing; using the same words that you would were you talking to a real person in place of the organ." —39

ANALYSIS

In this classification or grouping of

methods, the senses and mental qualities utilized in the preceding classifications or groups begin to differ materially. The senses as avenues of mental reaction are practically eliminated, while the mental qualities alone are almost always utilized. Some exceptions exist as when giving oral treatments or even touching with the hands, and also where the elimination of will power is advised as by Coue. But otherwise all methods of producing impressions or suggestions found in the first classification are dropped. —40

Part II

The next method coming within the grouping or classification of "Auto-Suggestion" is the method Coue advocates for individuals to use on themselves. This is set forth in detail in his popular volume "Self-Mastery Through Conscious Auto-Suggestion." —41

On the first page of this booklet he gives the following method and instruction for treatment. —42

"Every morning before getting up and every evening as soon as you are in bed, shut your eyes and repeat twenty times in succession, moving your lips (this is indispensible), and counting mechanically on a long string with twenty knots, the following phrase,

"Day by day, in every way, I am getting better and better." Do not think of anything in particular, as the words "in every way" apply to everything. —43

"Make the auto-suggestion with confidence, with faith, with the certainty of obtaining what you want. The greater the conviction the greater and more rapid will be the results obtained. —44

"Further, every time in the course of the day or night that you feel any distress, physical or mental, immediately affirm to yourself that you will not consciously contribute to it, and that you are going to make it disappear; then isolate yourself as much as possible, shut your eyes and passing your hand over your forehead, if it is something mental, or over the part which is painful, if it is something physical, repeat extremely quickly, moving your lips, the words, "It is going, it is going," etc., etc., as long as it may be necessary. With a little practice the physical or mental distress will have vanished in 20 to 25 seconds. Begin again whenever it is necessary. Avoid carefully, any effort, in practicing auto-suggestion." —45

Coue says, "Our actions spring not from our Will, but from our Imagination." —46

He clearly states that "the will must not be used in his form of treatment, for * * * above all, and this is an essential point, the WILL MUST NOT BE BROUGHT INTO PLAY IN PRACTICING AUTO-SUGGESTION; for it is not in agreement with the imagination, if one thinks "I will make such and such a thing happen," and the imagination says, "you are willing it, but it is not going to be." Not only does one not obtain what one wants, but even exactly the reverse is brought about. —47

"This remark is of capital importance, and explains why results are so unsatisfactory when, in treating mortal ailments one strives to re-educate the will. It is the training of the imagination which is necessary, and it is, thanks to this shade of difference, that my method has often succeeded where others—and those not least considered have failed. From the numerous experiments that I have made daily for twenty years, and which I have examined with minute care, I have been able to deduct the following conclusions which I have summed up as laws: —48

"1. When the will and the imagination are antagonistic, it is always the imagination which wins, without any exception. —49

"2. In the conflict between the will and

the imagination the force of the imagination is in direct ratio to the square of the will. —50

"3. When the will and the imagination are in agreement one does not add to the other, but one is multiplied by the other. —51

"4. The imagination can be directed. —52

("The expression 'in direct ratio to the square of the will' and 'is multiplied by' are not rigorously exact. They are simply illustrations destined to make my meaning clearer.") —53

He says the mentally unfit and those unwilling to understand, are the only classes who cannot be benefited by his methods. —54

Coue's suggestive therapeutics, while offering nothing new in principle, still contain an advance in one particular for those working strictly on the lower plane of mental effort into which this falls—which is, not to use will power. Coue deals with treatment in two ways. The first as shown in this chapter, with the patient treating himself, and the other, which was referred to earlier in this book, where someone else treats the

patient and arouses for him the needed auto-suggestion. —55

The general technique of this latter work has been used for many years, but in the work of self-treatment outlined, Coue for the first time, so far as known among workers of cures with the "human mind" in its lower phases, advocates absolute elimination of will power. —56

In the past, development of the will has usually been made much of, so this point, the elimination of will power, which is so essential to successful work in the "higher" forms of "spiritual" healing, he has adopted in this work of mental cures that are on a lower plane of mental effort. —57

ANALYSIS

As is clearly seen the physical senses common to man are not utilized to any extent to reach the mind excepting hearing and touch, while the qualities of mind excepting will are utilized throughout. Desire is what causes the person to try this or any other methods; confidence that it will help spurs him on, and even in spite of failures when they occur, faith keeps him at it. —58

"MEDITATION"

Chapter VII

Under the classification of "Meditation" we find a number of methods and phases of mental action and reaction. The lowest phase coming within this group, applies principally to Spiritism. Because work coming within this condition of mind borders on a dangerous mental state that at times even goes so far as leading to obsession, details will not be given. This omission will not be felt by seekers of helpful information. Those who know how to make cures in this state need no further instruction. Those who do not know will not miss anything, for other less dangerous and really helpful methods are given that will prove just as acceptable and helpful to them. —1

In the next higher sub-state, which we have designated as "Eastern Philosophy" the state of mind advances in its type of work. However, as methods for use therein vary, and only indefinite explanations are offered, an effort to express briefly the steps required, has relatively little value, for it is a composite of what appears in other schools of healing that are presented. One feature in particular of the work of this group, how-

ever, that is clearly understood, is the use of certain breathing exercises in connection with their methods of treatment. —2

The supplicatory state that next follows, hardly a person lives who is familiar with any of the various so-called "Christian religions" but who has some idea of what is meant, especially if they ever really became seriously in earnest in their desires and supplications for an answer to their prayer. —3

This state is also expressed somewhat differently (not orthodox in explanation) especially as to method of operation, by James Porter Mills, M.D., whom we will quote in part: —4

James Porter Mills, M.D., in writing on "Healing; the Involuntary Way," states that when you learn to successfully go into the silence for meditation you should: —5

(page 10)—"Keep, then, the attention of the mind within the confines of your own organization—in the brain where it is officed; let it remain absorbed in its meditation. Your involuntary Christ-nature within, and the involuntary Christ-nature within the one to be healed, will then sympathetically commingle in the original creative health and healing realm; just as your personal

sympathies commingle when there is a unity of desire in self-conscious life. So when your meditation is proceeding, know that the individual offices of the Christ within you two are also commingling; that your desire is being fulfilled in the other through the sameness, or oneness of the Christ-nature in each organization, and that your desire and the desire of the other, agreeing in their self-conscious office, also agree in sympathetic response in the involuntary or subjective realm. —6

"We each have received our original store of health from the creative, sustaining realm of involuntary life. It is but natural that we should endeavor to induce action from that original source, since we still have access to it. —7

"The words of our meditation actively unite the mind to its providing office—that is, to the divine creative Knowledge-nature. —8

"As has already been said, the spiritual healing of another is accomplished by the Divine nature of the one stimulating action in the divine nature of the other—the one to be healed—the mind, with its meditation, being the medium through which the new spirit is induced. —9

see them before you as actually existing

"This sympathetic action, whether for the purpose of illumination or for healing, should be an activity between divine nature and divine nature; not between human personality and human personality, nor yet between divine nature and human nature. This is true because the divine nature is the creative power by which normal conditions exist and are maintained. It is evident that a healthful, constructive state of consciousness and its opposite can not obtain at the same time, so the failing state of the health condition must give place to the renewing creative action. —10

"The recognition of the divine nature as the healing power, together with the desire expressed in the meditation, induces a spirit of knowledge from its Principle, the Great Within. —11

(page 14)—"The healing of one's self is accomplished by exactly the same means as the healing of another, viz.: the displacing of the spirit of darkness by the spirit of light. It is clear that neither health nor disease can obtain, except there be first the spirit of one or the other, as the motive power of its phenomena. Through some abnormal process the spirit of disease has

the spirit of health can be called forth to take its place." —12

(page 15)—"In spiritual healing, the mind should never be fixed on the object, the person, but upon the Subject, the Power, the Wisdom. The meditation invokes that Power. The healing which you may do but poorly with vital loss, while the mind is fixed upon the needs of the other, the Christ-nature within will do perfectly with spiritual and temporal gain to both." —13

The highest phase of "Meditation" is used by Holden E. Sampson in his writings. As this is specifically mentioned in the last classification appearing in this book, it will not be repeated here. —14

ANALYSIS

In "Meditation" and the various phases of work therein, we do not find the five senses utilized to accomplish results. In the first or lower stages of work mentioned for "Meditation" it is true that at times impressions register on the mind that produce sensations of feeling, seeing, hearing, smelling and taste, but that is reversing the order through which these senses are usually reached, through physical methods. So far, these senses have been made avenues of

reaching the mind by physical, chemical or other re-action, while here the impressions received by the senses, come through the mind direct, without having been impressed upon them by physical, chemical or other everyday material means used by the doctor or physician or mechanical methods. —15

However, the qualities of mind already alluded to, that of desire, confidence, will and faith, represent the phases of mental action that assist in bringing about the results sought, and co-operating with other so-called "senses" or "states" that ordinarily man is not aware of, produce results that only a limited number have found possible to secure. —16

In the higher phases of work in the classification of "Meditation," we find that will and confidence of a material nature are not used, that only Spiritual desire and Spiritual faith comes into use. As a matter of fact, when the highest states are reached, even that desire no longer has a place, for quietly waiting for whatever should come is all that is expected. In other words, waiting for the "still small voice" represents the only thing that is being done, and this is done because of faith of a spiritual nature alone. —17

"SPIRITUAL AND DIVINE HEALING"

Chapter VIII

The terms "spiritual" and "divine" have been so frequently confused by students and workers in one form or another of mental healing, that among many people they long since have lost their intended significance. On the other hand, for those who have advanced to the point where they really know what is intended and the differences that exist between mental healing of a mortal kind, and Mind healing of a higher type, this confusion no longer exists. —1

In presenting explanations and methods advocated by representative schools of this classification or grouping of such work, we can do no better than to quote a few words from the best known exponent of the subject. Mary Baker Eddy in spite of the antagonism that has been directed against her and her work and "Church," nevertheless has reached more people directly and indirectly along such lines than any other person in the past 2000 years. Among the many statements made by her, the following from "Science and Health" represent certain fundamentals upon which her work is based. —2

(page 3)—"Who would stand before a blackboard and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation. —3

(page 12)—"The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out another—a belief in the unknown casting out a belief in sickness. It is neither Science nor Truth which acts through blind belief, nor is it the human understanding of the divine healing Principle as manifested in Jesus, whose humble prayers were deep and conscious protests of Truth, of man's (spiritual man, not mor-

(Foot Note: Parentheses in this volume are inserts by author of this book.)

tal expression of man) likeness to God and of man's (spiritual not mortal man) unity with Truth and Love. —4

"Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief. The drug does nothing, because it has no intelligence. It is a mortal belief, not Divine Principle or Love, which causes a drug to be apparently either poisonous or sanative. —5

"The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come from enlightened understanding. Changes in belief may go on indefinitely, but they are the merchandise of human thought and not the outgrowth of divine Science. —6

"Does Deity interpose in behalf of one worshiper and not help another who offers the same measure of prayer? If the sick recover because they pray or are prayed for audibly, only petitioners should get well. In divine Science, where prayers are mental, all may avail themselves of God (the Law or Principle) as a 'very present help in time of trouble.' —7

(page 14)—"Become conscious for a single moment that Life and Intelligence are purely

spiritual—neither in nor of matter—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by Spiritual Life, Truth and Love. * * * —8

"Entirely separate from the belief and dream of material living is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.' —9

(page 120)—"Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore, the Divine Principle of Science, reversing the testimony of the physical senses, reveals (the spiritual man who alone exists eternally) man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease (in Infinite Mind), heals the sick, overthrows false evidence and refutes materialistic logic. —10

(page 123)—"The verity of Mind shows conclusively how it is that matter seems to be but is not. Divine Science rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas. —11

"The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing. —12

"The revelation consists of two parts. —13

"1. The discovery of this divine Science of Mind-healing, through a spiritual sense of the Scriptures and through the teachings of the Comforter, as promised by the Master. —14

"2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever operative divine Principle. The operation of this Principle indicates the eternality of the scientific order and continuity of being. —15

"Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all Science. —16

"Physical science (so called) is human knowledge—a law of mortal mind, a blind

belief, a Sampson shorn of his strength. * * * —17

(page 124)—"The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity and decay, the universe, like man, is, and must continue to be, an enigma. —18

"Spirit is the life, substance and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restore them to their rightful home and classification." —19

Christian Science being the best known and having the largest following today of any of this class of "religious healings," it has been copied or adopted in part or bodily by various groups of workers, with the result that many cults or schools of healing have arisen, using all or part of the theories and methods now so generally in use throughout the world by Mrs. Eddy's followers. As Mrs. Eddy herself said, she wrote much that she did not fully understand at

the time of writing, and that others following would add to the store of knowledge she gave. —20

It may be said, that, for those who have a sufficiently comprehensive grasp of the real intent and meaning back of her philosophy and religious interpretations, her claims are correct as viewed from the schools of philosophies of early times, which have spread so generally of late years. Likewise her methods, if used in the high state of perfection advocated by her, are as accurate and effective as have ever come to light for their kind. The criticism that has been, and will continue to be directed against her teachings and technique, is in the main the result of the inaccurate or false interpretations that many of those who are her "followers" unintentionally give them and the healing work. That is not surprising when one takes into consideration that many millions of people in all parts of the world are striving to obtain an understanding of the message she really gives. This does not include the mass of those who are unable to understand her writings and what is back of them. —21

Mrs. Eddy's writings have been difficult to comprehend by many because of her

style, apparent ambiguity and the depth of thought back of them, as well as her interpretation of words and language which for the average person, comes upon them as a tidal wave. They find they have never prepared themselves by former reading or study to grasp really what she intends to impress upon one. With this in mind, the explanations and methods developed or used by some of her exceedingly well known and successful followers, but which are not accepted by the "Christian Science" church as "authorized literature" are really most helpful in learning to understand her teachings. Therefore, the following explanations and methods used for years by Edward A. Kimball, C.S.D., and by Frederick L. Rawson, of London, will enable the student and investigator to see how others explain much of it in a way that is different as to words and phrases and which to many is far easier to grasp and comprehend. —22

Part II

G. A. Kratzer quotes Edward A. Kimball, C.S.D., in part as follows. —23

"ERROR UNCOVERED"

"In educating a Christian Scientist, one of the first things to do is to get him to com-

prehend that evil is not a thing, but a belief. A treatment is knowing the truth and proclaiming it. —24

"REPLACE OBJECTS OF SENSE WITH SPIRITUAL IDEAS"

(page 92)—"* * * The practice of Christian Science is the mental activity which resolves so-called material things into thoughts, and discovers that these are simply erring beliefs about that which is true (in God's 'spiritual world of reality'). —25.

"TREATMENT DEALS WITH FALSE BELIEFS, NOT PERSONS"

"There is great, very great objection to giving treatment as though your patients were men and women who are sick, or believe they are sick. Metaphysical healing has to do with erring beliefs, not with persons. If you have a man or woman as a patient, you are dealing with a corporeality; and if your treatment has a physical person in it, then it has a body that can be sick. The only treatment that is safe and that is entitled to heal, is the one that has no thought or admission except the one infinite body (spiritual body only). You should never continue treatment that does not satisfy

reason that you have been handling error, rather than a man or a woman. —26

"THERE IS NO PERSONAL PATIENT"

"A treatment is representative of the character, scope and correctness of your general understanding. How important then to declare that the patient is neither person, place nor thing, but is simply a suggestion or claim that man is material and is sick. Do not be afraid to leave the belief of a personal patient out of your treatment. In the same way and for the same reason that you would leave out of your treatment the belief of a mental practitioner who could fight back, you must leave out of the treatment the belief of a man or woman who can be sick. —27

"WHAT A TREATMENT IS"

"Do not get the notion that you have some wonderful thing to do which you feel you cannot do. A Christian Science treatment has nothing to do with mortal self, because it is simply the utterance by the spiritual self of truth concerning God, Life, man, body, substance, presence, law, power and action, and a calm and peaceful announcement that error is unreal and without substance, law, power or presence. The sim-

pler a treatment the better; there is no need of a labored treatment. —28

"TREATMENT IS THE MANIFESTATION OF GOD"

(page 95)—"Get on the highest pinnacle of respect for Christian Science treatment—for your treatment. It is the manifestation of God, it is 'God with us.' It is the manifestation of mind which comes to the human mind to redeem and exalt. Regard it as being the Word and might of God, rather than as being your treatment. Declare that the only place to meet error is in the realm of thought, and that right thought is always victor. Effort does not continue itself, it can not. There is no law of a return of old beliefs, and no law of reversal. The divine law is the law of perfection, reconstruction and recovery of what is called the human body. All you need to do is to mentally break all pretense of a contrary rule or mandate. —29

"DIRECTIONS FOR TREATING"

(page 208)—"The claim of a return of old beliefs is a humbug. Know and prove this. Truth's work is perfect and complete. You are healed and you know it. We have

no body (spiritual body is referred to) that can be diseased; so do not be afraid that error can do anything to your body (spiritual body) for it cannot. God controls our body (spiritual bodies) the body of right ideas. We are spiritual and not material (referring to the permanent idea of man or mind, as part of the God man or mind). Overcome error as unlike Truth, having no substance, no mind, no motion, no law, no cause, no effect. God is all there is to us. Take away error and know that all belongs to Truth. Have confidence in your declaration of Truth. Rest in the assurance of Truth's certain triumph. Mal-practice has no object, no subject, can not operate through any law of occultism, and you cannot be mesmerized by evil in any way. It is nothing for God is only Mind. —30

"Man (or mind) is the understanding of God and is perfect and has no capacity to receive or manifest error, sin, disease or death in any form now or forever. Stop believing evil of yourself. It is not you (referring to your spiritual self), and no matter what suggestions come to you, saying your work is vain or you cannot treat, or that you are discouraged, or you have too much work to meet, know that these are

malicious arguments and not yourself (your spiritual self), and you have nothing to do with them, and they cannot disturb your mind or body. Get thee hence, Satan (ideas that are not possible to the spiritual self). Dismiss them with the certainty that they can do nothing that they are trying to do, and you have no ears to hear them or mind or body (spiritual ones) on which error can depict itself, for malicious mesmerism has no substance which it can control or use. —31

"God is the only substance. Declare over and over that there is no mental argument in the guise of material law; laws of mental transference or materia medica, false theology, hypnotism, mal-practice, apostate thought, priestcraft, vibration, astrology, physiology, osteopathy, etc., none of these seeming errors of belief can make God less than infinite nor man as anything but God's likeness and governed by God alone. —32

"HOW TO MEET FEAR"

"We must wage this battle for all humanity, and in that way gain our own salvation. Every claim of evil that comes to us can be, must be, made a stepping stone. The more that comes to us, the faster we are climbing up and out of it all, fearlessly, because

Intelligence is meeting it all for us. It is a help to remember that fear is always about something that has no existence (the false concept of the spiritual man); that it is a lie and a liar at all times; that it has no principle, mind, intelligence, law or power, no language, motive, effect, or result, and that it never has had and never can have a place in mind (spiritual mind) or in consciousness (spiritual consciousness)." —33

"BELIEF IN MATTER HINDERS TREATMENT"

(page 72)—"That which is holding most of us back is belief in matter. It is like a man trying to swim while hanging on to a plank in the water. Another man comes along and says, 'Let go the plank and you will learn to swim, but never so long as you hold on to it.' This is the way with some Christian Scientists. As long as they cling to matter, they will never learn to treat scientifically, but as soon as they let matter go, by seeing that it is only belief and so is mental, they will learn." —34

One of the failures of the lay reader or student to understand what is meant is to grasp the fact that when those versed in "Science" refer to man, sickness, etc., in-

stead of having the usual lay meaning that you and I are accustomed to, that in the case of man, they never refer to the mortal or physical man that we see on all sides, but to the "spiritual idea" or "concept" of man as God made or created him in His image." —35

Another use of the word man, that is interchangeable with something else, is mind. Man and mind in the spiritual sense mean the same thing, therefore, man or mind made by the Creator continues to live eternally, while the so-called material or mortal body that comes into physical existence at birth, passes out again at so-called death of the "human body." —36

"Scientists" say there is no death, meaning, of course, to the "spiritual mind or man, which is made in God's image." When they deny the existence of sin, sickness or disease or trouble, they always mean as possible to exist in the spiritual idea of man or mind in the spiritual world of existence that God created, the "world of reality." It is this and other differences in understanding, that have always caused confusion to the lay mind, and the impossibility to believe in the so-called "strange statements" of some "Scientists" that are heard from time to time

by those who do not fully appreciate the explanation that they fail to include when making such statements. —37

Part III

Another unusually successful healer or practitioner in "Science," now no longer a member of that organization, is Frederick L. Rawson, of London, a scientific man and engineer of standing in England. He has given up his profession to spread a better understanding and appreciation of what "Christian Science" principles really are and how to make the fullest use of them. He has written extensively as well as lectured for many years in Europe and America. —38

With the statements that have already been given as to "Science," the following letter written by Mr. Rawson to one of his patients instructing him how to treat himself, gives an excellent idea of his method of using "Science" treatment: —39

("Life Understood," fourth edition, page 590)—"We have to watch our own thoughts continually. 'Watch and pray' and 'pray without ceasing' and directly we think a wrong thought, that is, even any thought that is not harmonious, we have to drive it out of our mind, and cease thinking of

things material, raising the level of our thoughts until we are thinking of God and things spiritual or truly mental. This is true prayer, conscious communion with God. —40

"One method of doing this is to group our thoughts under three heads: —41

"First—Turn in thought to God and heaven, which is a perfect condition of consciousness or 'divine state of mind.' This is essential. —42

"Second—Deny the existence in heaven of the wrong thing thought of, seen or felt. When for instance you see an angry man, or feel angry, or think of anger in any way, realize with all the power, earnestness and conviction at your command, that there is no anger in the spiritual kingdom, the kingdom of heaven, the reality. This is called the denial. —43

"Third—Realize the existence of the opposite; namely, in reversing the thought of anger, realize that in heaven, the world of reality, all is perfect peace and infinite love. Dwell on this realization, and get it as clear as possible. This is called the affirmation. I think that if there is then time, it is advisable to split up one's thoughts into two or more heads, namely: —44

"Fourth—Realize why this is so; namely, because God the Principle of good, rules and governs, and heaven is the manifestation of His government. The heaven is everywhere, for there is nothing but God and His manifestation. —45

"Fifth—Try and form as clear an idea as you can of God and His manifestation, Heaven. —46

"Reversing our thoughts in this way all day long is prayer without ceasing, and is not only leading us continually to 'abide in the secret place of the most high,' but it is teaching us to recognize, clearly and persistently, that all sin, disease, worry, limitations and all other effect of wrong so-called thoughts, are non-realities, i. e., have no permanence about them. It is also called teaching us to realize the truth continually, namely that God and His manifestations are spiritual, perfect and omnipresent. Your progress depends solely on the number of seconds during the twenty-four hours that you are thinking of this reality. —47

"Do not think this a hard-and-fast rule for working; it is only the way that I have found most helpful. Let God teach you the way to work, not man. 'Try all things, and hold fast to that which is good.' If you con-

stantly realize that God is Truth, and that you know Truth, being the knowledge or consciousness of God, you will be led step by step, absolutely correctly as though by a loving father and mother. You will never have to retrace your steps, but you will look back with rejoicing along the straight and narrow path by which you have come, recognizing the pitfalls and morasses from which you have been tenderly guarded. —48

"You may have troubles and find the pathway sometimes rugged, but if you keep your gaze continually fixed on the goal of reality, you will find that these troubles merely spur you on to still higher attainments, and you thereby gain the uplifting joy of relieving suffering humanity, teaching them the continuous availability of God and the meaning of "the peace of God which passes all understanding." —49

Mr. Rawson became such a student of "Science" that when he became an independent worker, he was unusually well versed in their work and methods. The following form of treatment he uses may be called "Rawsonized Christian Science Treatment," for it follows very closely the actual treatment used by "Science" practitioners the world over as to intent. Words and

formulas mean nothing in themselves. —50

This treatment is divided into three parts. The first part is "a statement of Truth" as it is called that is used to prepare the mind of the practitioner or patient in a proper way, whereby he can give the second or middle part of the treatment for the specific "error" that the patient has in mind, such as sin, sickness, disease or trouble of one kind or another." —51

If you will refer again to what Mr. Kimball states. that the one giving the treatment merely forgets the so-called patient and "knows" that only perfection exists in God's world of perfect ideas, heaven, you will see that by so doing the "error" lodged in the "mortal mind" of the so-called patient is eliminated or rectified, and the so-called adjustment that is sought, takes place. —52

The following treatment is to overcome so-called poverty or lack. It should be changed as required for sin, sickness or disease or troubles of any kind to meet the requirements of the case considered. —53

The third or last part of this treatment remains always the same, no matter what the middle part may be. This applies to the spirit or intent. —54

This is the more or less elaborate treat-

ment that is generally used by those who have not advanced to the point of becoming mentally absorbed in the spirit expressed therein, and unconsciously loving and living it all the time. Those who have advanced beyond the need of such mental direction for themselves, find themselves "living in the Absolute" as some call it. This is a state wherein the person reaching it is in a constant mental state, that finds the ordinary method of treatment used by "Scientists" to be no longer needed, for instead, merely directing his thought and understanding toward "Truth," accomplishes the same results and often more quickly and permanently. —55

But study carefully the following "Rawsonized Christian Science Treatment," and try to grasp the spirit and thought back of it, if you seek to accomplish higher results thereby. —56

"RAWSONIZED CHRISTIAN SCIENCE TREATMENT"

(First Part)

"Leaning on the sustaining Infinite, today is big with blessings for ourselves and those with whom we come in contact. Man speaks Truth, man knows Truth for Truth is God

and God is All in All. Spirit is the real and Eternal. Matter is the unreal and temporal; Spirit is Immortal Truth; matter is Mortal error. Spirit is God; man is His image and likeness, therefore, man is not material; man is spiritual and governed by God. —57

"There is no mortal mind, the only mind is God, infinite good. There are no false medical beliefs, the only beliefs are God's thoughts, pure, perfect and divine and all around are thoughts of God, therefore, nothing but good thoughts, God's thoughts, can come to man. —58

"There is no fear; man is absolutely fearless, trusting in God, trusting in good. Man dwells in perfect peace and security in Mind, in God. —59

(Second Part)

(This sample treatment covers "supply.")

"There is no lack, God is the only source of man's supply. That supply is Infinite, abundant and all inclusive. God's ideas unfold to man in perfect sequence and in perfect law and order. Man has instantly all he can possibly need, for all is spiritual and perfect and governed by God. God knows the needs of His children and provides for them with unfailing ease and unfailing abundance. —60

"Man has Infinite supply now. Man's wealth is not material, it is spiritual. Man is always receiving perfect ideas and immediately passing them on to his fellow men, so that man can never be in want of anything. —61

"Man is conscious, God's consciousness. Infinite as God, by means of which God thinks, works and acts. Man is God and has perfect dominion over all things. Man is the wisdom, the power and the intelligence of Mind. —62

(Third Part)

"God is Love and Love is ever active. Man is loving toward all. God, Truth, gives man all knowledge. Man knows Truth, loves Truth and rejoices in Truth for Truth is God and God is omnipotent. God is the Principle of all wisdom and knowledge. Man reflects this knowledge and knows instantly all he ever needs to know. —63

"There is no hypnotism, God alone acts. —64

"There is no malicious mental magnetism, only God's thoughts, good thoughts, come to man. —65

"There are no Jesuitical thoughts, only thoughts of God; no mental assassination

only eternal life; there is no selfishness, man never thinks of himself, he thinks only of God and God's thoughts; no pride, only humility and meekness; no hatred, only loving kindness; no self-will, the only will is God, eternal good; no old age, all is eternal life. —66

"These statements are statements in Truth and can not be reversed, for God works, not man. For Him and through Him all things have their being, giving man Infinite joy and Infinite happiness. —67

"There is nothing but God, therefore nothing can happen but the action of God, and nothing can prevent it at the appointed time and in the appointed manner. —68

"In God man lives, moves and has his being, reflecting Infinite Life, Infinite Truth, Infinite Love and Infinite Wisdom. Man anticipates nothing but good for God is all there is, therefore, no false beliefs can come to man." —69

(Treatment for tumor in the bowels; second part of general complete treatment.)

"There is no tumor in the bowels. The bowels are perfect channels in consciousness through which God's ideas pass with perfect freedom and perfect regularity, reflecting Infinite love. They have all strength;

they have all vigor reflecting Infinite mind. —70

"There is no growth, all is Spirit. There is no matter, nothing but Spirit. There is no impurity; the blood is the joy that circulates divinely and purely right throughout the consciousness. It never can be impure for Love is its circulating power and Love is omnipotent and Love is God. —71

"There is no material man. Man was created in the Image and Likeness of God and is pure, perfect and divine, reflecting Infinite Life, Infinite Truth, Infinite Love and Infinite Wisdom, a perfect being in a perfect world governed by a perfect God. —72

"There is no impurity; all is purity. There is no matter; nothing but Spirit. No false belief can touch man for man is Spiritual, perfect and divine and governed by God. —73

(Treatment to prevent loss by foreclosure of mortgage.)

"Man never can lose any property, for man's property is God, perfect, unchanging and eternal, subject to no change. Man's fellow man can never desire a foreclosure on man. Man is always eager to help his fellow man, passing on God's ideas in perfect law and order and in perfect sequence.

Whenever man needs anything he always knows where to find it for all supply to meet every need is in God, therefore in man, for man is the compound idea of God, reflecting every attribute of God, individualizing Infinite power of Infinite abundance. —74

"There is no fear, man has perfect trust in the unchanging law of good, for there is nothing but Good, nothing but God. Man has infinite supply to meet his every need, for God is the only source of supply. —75

"Man is not subject to any law of necessity for all is Infinite spirit. There is nothing but God and the manifestation of good. Nothing can happen but the action of God, and nothing can prevent it at the appointed time and in the appointed manner." —76

(Treatment for person at point of death, to bring about recovery.)

"There is no death, there is only one Infinite, eternal Life; God is that life and that life is man's life. No false belief in death can touch man, for man is Eternal Spirit and Life Everlasting, never subject to sin, disease or death. Man's life is in God in whom he lives, moves and has his being, reflecting fullness of life, fullness of Truth and fullness of Love, a perfect being in a

perfect world governed by a perfect God. —77

(Treatment against pain.)

"There is no pain, all is joy, bliss and eternal happiness! Man was created in God's image, a perfect being in a perfect world, governed by God. There is no pain! All is joy! There is no pain! All is bliss! There is no pain! All is eternal happiness! Man shouts for joy, for he knows there is nothing but Good, nothing but God!" —78

Everything in the so-called material world is by some said to be the so-called counterfeit of some "spiritual reality" or idea according to certain exponents of "Truth." These "spiritual realities or ideas" are used in treatment to raise the person's realization above the material consciousness. But the use of "spiritual realities" makes the treatment personal, not impersonal. —79

Any thought that will help raise the person's consciousness above the material, is considered a great help in spiritual treatment. One must know that no intellectual process is used at all; he simply translates material statements into spiritual truths through the power of intuition; for instance: —80

The spiritual reality of the head is the capacity to know God or Love.

The eyes, the power of spiritual perception.

The face, the power of recognition.

The arms, the power of passing on God's ideas.

The neck, the power of turning in thought to God's ideas.

The hand, the power of grasping God's ideas.

The fingers, the power of touching God's ideas.

The legs, the power of moving towards any of God's ideas.

The foot, the power of concentration. —81

Everything in nature, some claim, apparently counterfeits the divine idea. The list of "spiritual realities" embodies everything in the material world. Anyone can, with sufficient study and inspiration, work them out for himself. —82

One knows, of course, that no "material facts" have any foundation in the "world of reality." They are merely the manifestation of the "human mind." And as there is but one Mind, God, the so-called "human mind" is merely illusion. —83

It must not be forgotten the mere recita-

tion of words, formulas, rituals, etc., of themselves, can accomplish nothing of a higher nature. The desire, the striving or attempt to feel the real meaning of the thoughts themselves, raising in thought to highest concepts possible, is what brings about the desired effect. —84

Mr. Rawson prints the following brief statement entitled, "Right Thinking the Basis of True Prayer," on the first page of each issue of "Active Service," a weekly magazine published by him. It gives a most excellent idea of just what "Science" treatments are. —85

"To help readers gain a better understanding of the statements herein, it may be mentioned that a definition of True Prayer, as we understand it, is conveyed in the words of our Lord, 'Seek ye first the kingdom of God.' * * * This means cease thinking of the material world or of the person whom you are helping and think only of God and God's world—heaven. Then, whilst thinking of that perfect state of consciousness, deny the existence in it of all evil you are trying to overcome and realize the opposite perfection as clearly as you can. One does not deny that there is apparent evil in the

in heaven, the real world. That this is the truth which makes us free does not rest upon opinion, but can be demonstrated by anyone who cares to put it to the proof." —86

In a recent issue of this magazine the following treatment appeared as given by an eight-year-old girl. She had the gist of all of that precedes, which, when once grasped shows really how simple treatments are when the meaning back of the words is really understood, which "Christian Science" teaches. —87

"When I get a pain, either toothache or any other pain, I say, 'There is no pain in Divine Mind. God's child never gets pain, because God made all good, so all is well.' When I had a sore toe I said, 'It is only mortal mind.' When I see a horse bolting I say, 'Now just stop it. It is only mortal mind making you do that. There can be no accident in Divine Mind.' Every morning and at dinner time, when I am going to school, I say, 'God is with me and protects me all day. God is my intelligence. God knows how to do everything well.'" —88

PART IV

Supplementing the explanations already

given as to the principles and methods of "Christian Science," it will be well to use material from a school that has done a very extensive work. The "Unity School of Christianity" for which H. Emily Cady has written so well, offers additional material for the student and practitioner. —89

The instructions given by this school of thought follow closely that of most schools of advanced work, differing in detail and expression and sometimes in method. —90

The use of the denial and affirmation is strongly featured in their work. The denials given as typical and more or less fundamental, follow: —91

(page 29)—"First. There is no evil. —92

"There is but one power and universe, and that is God—Good. God is all good, and God is omnipresent. Apparent evils are not entities or things of themselves. They are simply an absence of the good, just as darkness is an absence of light. But God, or Good, is omnipresent, so the apparent absence of good (evil) is unreal. It is only an appearance of evil, just as the moving sun was an appearance. You need not wait to discuss this matter of evil or to fully understand all about why you deny it, but just begin to practice the denials in an unpre-

judiced way and see how marvelously it will, after a little, deliver you from some of the so-called evils of your daily life. —93

"Second. There is no absence of life, substance or intelligence anywhere. —94

"We have seen that the real is the spiritual. 'The things which are seen are temporal; but the things which are not seen are eternal.' By using this denial you will soon break the bondage you are in to matter and to material conditions. You will know you are free. —95

"Third. Pain, sickness, poverty, old age, death, cannot master me, for they are not real. —96

"Fourth. There is nothing in all the universe for me to fear, for greater is He that is within me than he that is in the world. —97

"God says, 'I will contend with him that contends with thee.' He says it to every living child of His, and every person is His child. —98

"Repeat these four denials silently several times a day, not with a strained anxiety to get something out of them, but trying calmly to realize the meaning of the words spoken. —99

"There is no evil (or devil). —100

"There is no reality, life or intelligence apart from Spirit. —101

"Pain, sickness, poverty, old age and death are not real, and they have no power over me. —102

"There is nothing in all the universe for me to fear. —103

"Almost hourly little vexations and fears come up in your life. Meet each one with a denial. Calmly and coolly say withing yourself, 'That's nothing at all. It cannot harm or disturb me or make me unhappy.' Do not vigorously fight it, but let your denial be the denial of superiority to it, as you would deny the power of ants on their little hill to disturb you. If you are angry, stand still, and silently deny it. Say you are not angry, you are love made manifest, and can not be angry; it is not true, etc., and the anger will suddenly leave you entirely. —104

"If some one shows you ill-will, silently deny his power to hurt you or make you unhappy. Should you find yourself feeling jealous or envious towards anyone, instantly turn the heel of negation on the hydra-headed monster. Declare you are not jealous; that you are an expression of Perfect Love (which expression is God pressed out into visibility) and cannot feel jealous.

There is really nothing and no one to be jealous of, for all people are one and the same Spirit. —105

(page 31)—"Denials bring freedom from bondage, and happiness comes when we can effectually deny the power of things to touch or trouble us. —106

(page 32)—"Denials should be spoken silently or audibly but not in a manner to call forth antagonism and discussion. —107

(page 40)—"Some minds are so constituted as to get better results from repeated use of denials; others from using denials less and affirmations more. —108

"No definite rule can be laid down as to which will work more effectively in each individual case to eradicate apparent evil and bring into manifestation the good. But some little hint can be given which may be helpful. —109

"Denials have an erasive or destructive tendency. Affirmations build up, and give strength and courage and power. People who remember vividly, and are inclined to dwell in their thoughts on the pains, sorrows and troubles of the past and present, need to deny a great deal; for denials cleanse the mind and blot out of memory all seeming evils and unhappiness, so that they be-

come a far-away dream. Again, denials are particularly useful to those who are hard or intolerant or aggressively sinful; to those who, as a result of success, have become overconfident, thinking the mortal is sufficient of itself for all things; to the selfish, and to any who do not scruple to harm others. —110

"Affirmations should be used by the timid and those who have a feeling of their own inefficiency; those who stand in fear of other minds; those who "give in" easily; those who are subject to anxiety or doubt, and those who are in positions of responsibility. The people who are in any way negative or passive need to use affirmations more; the ones who are self-confident or unforgiving, need denials more. —111

"Deny evil; affirm good. Deny weakness; affirm strength. Deny any undesirable condition, and affirm the good you desire. —112

(page 42)—"Practice these denials and affirmations silently on the street, in the cars, when you are wakeful during the night, anywhere, everywhere, and it will give you a new, and to you a strange mastery over yourself and over external things. —113

(page 50)—"Desire in the heart (right desire) for anything is God's sure promise

sent beforehand to indicate that it is yours already in the limitless realm of supply; and whatever you want, you can have for the taking. —114

"Taking is simply recognizing the (spiritual) law of supply and demand. Affirm your possession of the good you desire; have faith in it, because you are working on law and cannot fail; do not be argued off your basic principle by anyone, and sooner will the heavens fall than that you fail to get that which you desire (ought to have). —115

(page 83)—"When you have learned how to perfectly abandon yourself to the Infinite Spirit, and have seasons of doing it daily, you will be surprised at the marvelous change which will be wrought in you without any conscious effort of your own. —116

(page 108)—"Were it not at times so utterly ridiculous, it would always be pitiful to see the human mind of man trying to limit God to personal comprehension. However much any one of us may know God, there will always be unexplored fields in the realms of expression, and it is an evidence of our narrow vision to say, 'This is all there is of God.' —117

"Suppose a dozen people are standing on

the dark side of a wall in which are various sized openings. Viewing the scene outside through the opening assigned him, one sees all there is within a certain radius. He says, 'I see the whole world, in it are trees and fields.' Another, through a larger opening has a more extended view. He says, 'I see trees and fields and houses; I see the whole world.' The next one with still a larger opening, exclaims, 'Oh, you are all wrong! I alone see the whole world; I see trees and fields and houses and rivers and animals.' —118

"The fact is, each one looking at the same world sees just according to the size of the aperture through which he is looking, and he limits the world to just his own circumscribed view of it. You would say at once that such a limitation was only a mark of each man's ignorance and narrowness. Every one would pity the man who thus displayed or vaunted his ignorance." —119

PART V

In addition to the foregoing expositions of the principles and methods used in what is generally called "Christian Science" there are advocates of a step in advance in the methods used. This simply means that the person able to obtain the highest results pos-

sible in the foregoing, who has advanced enough, gradually outgrows the need of using the denial, finding that affirmations alone, now accomplishes all that was possible before, if not even more. —120

George E. Burnell, whose lectures indicate a clear understanding of this distinction, we will quote. However, in his methods of treatment he does not get entirely away from the denial in spite of his clear statements to the contrary in his lectures. —121

George E. Burnell's axiomatic system of logic and reasoning back to an understanding of "Truth" and "Reality" is one that appeals to many who have not been able to reach the same understanding through other schools of teaching. He says, "An axiom of the reason is discerned by the inability of the mind to conceive of the opposite." —122

In his pamphlet, "The Book of Health and Science of Truth," etc., he states that there are three forms of expression and demonstration. —123

"The first is the Affirmation, which is the mental, verbal and muscular admission, confession and reception of the axiomatic truth; executive knowledge. —124

"The second is the denial, which is the mental, verbal and muscular rejection,

refusal, repudiation of that which is not, of the false, of the error, of the illusion, of whatever the pure reason cannot believe, of whatever the awakened and illumined consciousness finds unthinkable. —125

"And third the identification or affirmation and denial, which are not opposites; but, as the striking of the light is the expulsion of darkness, as the perception of the rope is the annihilation of the imagined snake, so denial and affirmation are the very same." —126

He says, "Because there cannot be anything besides what is; having found out what is, we must cancel what is not, leaving what is, or truth, to be all there is or can be. There can be no such thing as what is not." —127

"The escape from the error of matter to the allness of mind is the soul of the miracles, in which are manifested the rule and mastery and dominion of the mind over fate and law." —128

Burnell aptly says, "The perception of creation is the refusal of nothing to be nothing, and its inability to be anything. As a mirror refuses to be itself and insists upon being all before it, so the nothing refuses to be nothing and assumes to be whatever may

be in the mind of the one who approaches the conception. —129

"Nature is the nothing that makes no claim, and creation is the nothing that makes a claim to be something. The primeval parable of nature and creation in the mirror and its reflection, must be understood as explaining, not the existence, but the non-existence of all but truth. —130

"When consciousness approaches to perceive nothingness, as it must in understanding of the allness of what is, it is turned back upon itself, and it sees only an image of its own conceptions; and thus nothing becomes the mirror of mind." —131

What has already been said of the Burnell treatment will be seen in the following: —132

TREATMENT FOR PROSPERITY

"All the power there is, is devoted to my prosperity; I am not afraid. —133

"All the presence there is, is devoted to my welfare; I do not doubt. —134

"All the mind there is, is devoted to my success; God is my provider. —135

"I am not influenced by money considerations; I am master of money. —136

"There is no fear of money in me; there is no love of money in me. —137

"I am not afraid of poverty; I do not practice economy; I am not timid. —138

"There is no reality in the poverty of the poor; there are no poor. —139

"There is no truth in the idea of having to work for a living; life is. —140

"I am free from the curse of work; I labor not for meat that dies. —141

"I perceive what it means to take no thought. I do not fear poverty. —142

"I understand the truth of universal prosperity, 'Joy, joy, the glad news!' —143

"I arouse my mind from the sleep of incapacity and incompetence. —144

"I rejoice in my prosperity, for joy speeds the perception of truth. —145

"I am in perfect peace, which perceives that there are no obstacles. —146

"I perceive that all my wants have been foreseen and provided for." —147

"I realize that my Father knoweth that I have need for all these things. —148

"I am conscious of limitless abundance; all power brings mine to me. —149

"I know the golden rule of prosperity of the Christian system, and I perceive its spirit. All things are mine. —150

"There are no thieves about me nor within me; no thieves exist at all. —151

"I do not perceive any power in money at all; all power is God. —152

"I know that there are no poor and oppressed; I do not doubt the truth. —153

"There is no fate or ill-luck hanging over me nor anyone. —154

"The truth is that infinite abundance is mine eternally and anyway. —155

"By these true words I perceive the complete extinction of the notions of having to earn a living, of having to save up, of any lack. —156

"I am permanently conscious of unescapable prosperity. —157

"Whatsoever he doeth shall prosper." —158

Mr. Burnell recommends the use of the affirmations by Emma Curtis Hopkins at the close of his treatments, as follows: —159

"I see that my life is God, and therefore my life cannot be threatened with death, nor fear death, nor yield to death at all; my life is God Almighty. —160

"I see that my health is God, and therefore my health cannot be threatened with disease or sickness, nor fear disease or sickness, nor yield to disease or sickness at all; my health is God Almighty. —161

"I see that my strength is God, and there-

fore my strength cannot be threatened with weakness, nor fear of weakness, nor yield to weakness at all; my strength is God Almighty. —162

"I see that my peace is God, and therefore my peace cannot be threatened with inharmony or discord, nor fear inharmony or discord, nor yield to inharmony or discord at all; my peace is God Almighty. —163

"Heaven and earth shall pass away, but my words shall not pass away. —164

"My words shall not return unto me void but they shall accomplish that whereto they were sent. My words are life to those that find them and health to all their flesh." —165

Those who can secure the published lectures of Mr. Burnell will see he expresses a higher thought than his treatments indicate which use both the denial and the affirmation. He strives to implant in those he reaches the idea of "living in the Absolute," which is beyond that state wherein either the denial or affirmation is longer needed, it being a state of "Knowing." —166

APPROACHING "THE ABSOLUTE"

Chapter IX

The preceding chapter given over to "Christian Science" and its methods as generally accepted and practiced by various successful workers and followers, and former followers of Mrs. Eddy and others, leads to one step that may be considered a higher method of practicing "divine or spiritual healing" or "healing by prayer." This state may be best classified as "living in the Absolute" or in a state of spiritual realization because the person able to function in this high state has so far advanced that he no longer is affected by the usual material or mortal consideration of things about him, but instead lives in a world of thought so much higher that others are lost when it comes to intelligently following him and his work. —1

George A. Burnell, who strives to teach this "higher Truth" in his lectures, deplores the use of the "denial" so generally in use. There are those who teach the same thing in substance though they express it differently or reason it out in ways that may or may not be acceptable to others, though they, in their

final analysis, use such steps in their methods of healing. —2

A. K. Mozumda, of the Universal Messianic Church, in the final analysis of his healing comes close to this higher work, for he too does not utilize the "denial" to any extent as he clearly states that by so doing it consciously or unconsciously is a recognition by the mind of the healer that there is something there to deny, when as a matter of fact there is only the perfect state in heaven or the spiritual "world of reality," which he terms the "Kingdom." His work is referred to because of its general simplicity of explanation, in some ways being far less involved than are some of the methods in use by others. —3

In "The Gospel of Truth of the New Message," page 25, A. K. Mozumda says among other things: —4

"The greatest obstacle in spiritual healing is the idea that a disease needs to be cured. From that idea you attach importance to the denials of disease. You should know by self-analysis that you are not diseased but that disease is only your idea. No idea can ever affect the substance of that which conceives it. Hence you are forever free in your Essential nature. Just act and move

in the consciousness of your eternal freedom and there will be no necessity for curing a disease. By the denial of a disease you give it recognition and power, which you also do by affirmation. The only difference between the two is in the method. One is an indirect and the other a direct method. If you have faith in the method of denial you may cure a particular case of disease, but you will never cure your disease consciousness. In the spiritual plane of mental action you do not demonstrate over your lack, but you demonstrate Truth, because in the spiritual plane lack does not exist. Here everything has been eternally fulfilled. You do not try to obtain a new result which is not, but you simply try to know that which IS. —5

"In God's automatic creation everything is ever perfect and ever fulfilled. In this realm there is no such thing called failure; all is success. When you became thoroughly acquainted with the principle of Nature's facts, you find the support of the whole universal order of harmony and perfection. Then nothing of the thinking world of the race mind can ever touch you. Your vision of God's perfect world not only keeps your mind on the side of the principle of Nature's

facts, but also overshadows the world of race-mind—the world that has been created by the aggregation of various shades of opinion and thought. God's world is the natural world in which you live, only not colored by the mixed thoughts of the human mind. * * *" —6

"The principle of nature's facts, is that everything is sustained by the unvarying Law of harmony. Everything is where it should be. There is no miscarriage of the Divine Plan, hence there is no failure. Everything is eternal success. To stand together with this principle is to experience the thrill of an ever successful life. —7

"Nature's principle of facts is forever the same—the eternal Law and its application never varies. In the human thinking world, plans and modes of action vary according to time and condition. Therefore, there is nothing reliable or certain in this world. You look to the unchangeable operation of the Law of harmony and not to the calculation and planning of the race-mind. Hence you do not encounter the success and failure of the world of men. Yet you succeed by beholding Nature's eternal success. Where everything is defined and unvarying there is

no cause for anxiety. Hence you abide in constant peace." —8

In "The Mystery of The Kingdom," Mozumda says: —9

(page 50)—"When you desire to give a healing treatment to anyone by devotional means, just turn your mind to yourself and see God in yourself doing the work, by changing the mind of the afflicted one to the realization of his eternal perfection. It will not make you conscious of the apparent imperfection that a man may manifest. You simply behold the working of the Lord in changing one's mental idea of imperfection to that of perfection, but you do not directly use your mentality to change or influence one's mind. You can also (realize or) pray to God in your patient to change the mental picture of imperfection or lack and realize that the actual work is being done. This form of devotional healing will keep your mind in sublime touch with your Infinite Life, free from any unpleasant reaction." —10

(page 27)—"A disease is a form of mental limitation. The moment a person sets himself free, his mind again comes in tune with the Divine Order of things." —11

(page 22)—"Do not visualize the thing you

want but realize the thing (as a perfect idea of God's without form or substance) that is yours in the Kingdom. (The spiritual world of perfection or reality.) —12

(page 24)—"In the divine plan of creation everything is perfect. Everything in that plan is perfectly manifested; that is, it is manifested as it should be manifested. Without the Law of harmony and order, a plan could not be carried out. Therefore anything that is manifested by the exact Law of harmony and order, is perfectly manifested. Try to see your desire as it is in the Divine Plan and in Divine Manifestation. It is forever perfect and whole. Try and see this perfection in your mind and let go of all the apparent conditions which it is manifesting now" (of an apparently imperfect kind). —13

(page 27)—"Now to come back to the healing. * * * By realizing one's ever perfect Spirit one can have greater power and authority. But this is difficult for one who is still a novice on the path. To know that the Conceiver (Mind) is above disease and all conditions is to attain Mastership. When you have unfolded far enough to know that you are not of the body (limited to material, mortal understanding) but Spirit, Eternal,

you should not think and act as a body-man. If you do, the reaction will whip you back into line. Thinking of yourself as a body is wrong thinking, and action according to that thinking is wrong action. By changing the direction of your mental action from the body concept of life to that of the spiritual, you regain your lost paradise. Therefore, it behooves you always to think and act as Spirit. That very manner of thinking will open up your vision and you will receive inspiration to do the right thing at the right time. —14

(page 29)—For a person with a cough he gives the following treatment that proved sufficient: "Never mind that. Just see yourself (spiritually) in the Kingdom as you are (perfect). In the Kingdom you (your spiritual self) do not cough. Pay no attention to the exterior condition." —15

(page 30)—For a person about to lose his home because of a mortgage he is unable to meet, the following treatment which he had the patient strive to realize the thought back of, proved successful: "Know that there is no loss in the Kingdom. That which is yours no one can take. Now see that in the Kingdom your mortgage has been eternally paid, and find peace and rest in

that vision (realization). By worrying you are not helping the matter; in fact, you are making it worse." —16

(page 25)—For a person with a tumor the following treatment proved effective within a short time, when the person strove to keep the proper attitude of mind constantly before him: "See yourself in the Kingdom as you really are, without any tumor. See yourself within your own mind (spiritual self and spiritual mind) and live and act according to that (realization) vision. Pay no attention to the tumor, because in the Kingdom ("world of reality") such a thing does not exist." —17

(page 29)—The following treatment brought back to life a person whom the doctors had given up. She had stated she did not want to pass out. "You do not have to. Try and grasp the idea of your eternal perfection in the Kingdom. You are not going to be well, you are well right now, because you have forever been well. Try to see yourself as you are (as a spiritual impersonal idea) in the Kingdom and act and move according to that vision of yourself." —18

There is an effort made throughout these treatments to keep away from a denial, using only the affirmation of "Truth." But like

others the actual wording of the treatments is not exactly in accord with the intent. —19

ANALYSIS

The various schools and methods shown for the classification of "spiritual and divine healing," while they differ in detail, still all of them have way in their background, an understanding of "living in the Absolute." These differences of presentation and method, therefore represent different avenues of understanding that each has tried to use to present what each has really seen in the "far away." —20

The so-called "human senses" are no longer found as avenues of approach to the mind, excepting that of hearing when the treatments given are oral. It is also true that if treatments are written the sight proves another avenue, but these only represent lower forms or phases of the work in which desire and spiritual faith would complete the mental phases. —21

On the contrary in the highest form of this work, which is best represented by unspoken treatment or "absent treatment," none of the mortal senses are needed as avenues to success nor is desire or spiritual faith on the part of the sick person required

to obtain results. "Absent treatment" given to one absolutely antagonistic to such work can be made just as successful when properly given, as if the person expected it and had the desire and spiritual faith. On the contrary, if the person has the desire and spiritual faith it frequently assists in bringing about results more quickly and of a more lasting nature, because "as a man thinketh, so is he." Likewise other than the so-called "five senses" come into play in this type of work, that are far more powerful than is generally appreciated. This type of result is not the same as that which is limited to the field in which the "human mind" alone works. It is in the field of activity that the so-called "spiritual mind" manifests itself. —22

"IN THE ABSOLUTE"

CHAPTER X

The highest known state the mind of man is capable of functioning in is what may be called "living in the Absolute." It is not a state that can be accurately described, but represents a state or condition "of knowing or living in Truth," or "knowing and living in accord with the Law back of All." —1

Writers seldom touch upon this state in a comprehensive way that is clear to many, consequently only those who have a foundation of appreciation based upon a gradual growth of understanding really see and understand the limitlessness of this state. —2

We will quote Holden E. Sampson, who writes in "Ek-Elesia": —3

(page 42)—"When therefore we enter the Stillness, it is for good and all; we never leave it; we go into the 'Rest that Remains'; we 'Cease from our own work'; we are 'Still, and know that He (the Christ-Within) is God in us; we cease from ratiocinating, and concentrating, and willing, either our brains, or our circumstances, or anything in ourselves or out of ourselves. If we 'ratiocinate' or 'concentrate' we at once begin 'psychologising' ourselves, evoking impressions, sen-

sations, realizations and emotions. So much is this done that many complain when their expectations are not fulfilled, of futile or abortive prayer. They are disconcerted if they do not have 'feelings,' sensations, emotions or 'visions,' as a direct result of the 'Silence' because they go into the Silence with the positive expectation of forming objective reactions of mentation, or of psychical demonstration. This kind of praying is to cease praying. It resolves itself into Thinking, and when we are thinking, whether mentally, psychically, spiritually or physically, we are not Praying; we are Thinking, and that is death to Prayer. We are diverting the currents of thought-stimuli —astral, psychical, mental, spiritual, physical, celestial or mundane. It becomes a form of hypnosis, or of mental, psychical, or astral 'suggestion,' or 'auto-suggestion,' the mental realization of our own will-desires. We are not invoking the 'Christ-Logos.' We are just thinking ourselves that which we have thought ourselves is really ourselves, and that our 'selves' are 'Christ.' This is an illusion. On this illusion we take for granted that the impressions, sensations, visions and realizations (the effects of these thought-processes on our sensory organs)

are Christ-received, Christ-inspired. That they are not so we are mercifully able sometimes to discover without the consequent trouble and humiliation of the inevitable disillusionment. They are psychological, spiritual, or mental 'brain-bursts' of the Ego, or they are astral, or auto-suggestions and thought-forms assuming celestial guises, counterfeiting the Christ-Logos. —4

"Happy are those who find this out, and begin to learn to practice the right method in the School of Prayer, as the disciples of Jesus learned it, as all Christ-Disciples learn it! True Prayer is impassive, impersonal, volitionless and subjective, and results in consequences, not in impressions or sensations; in certitudes, not in imaginations, or in realistic hallucinations. As the result of (true) Prayer, we do not will things to happen, or to come to us, or to keep away from us; we do not conjure events, circumstances or actuations. They will us. Imperceptibly we are drawn, or led, to them, and we do not question them. We do things, say things, or we fall into circumstances or actions, into which (true) Prayer has unconsciously drawn us. We do not ask to see or know these circumstances of doing beforehand; we have no need of 'oracles' or 'evoca-

tions' or 'readings.' Subconsciously we are conforming all the time to the environment of the 'Stillness' which we have entered eternally. Thus the Life of Prayer is the Life of Faith. We learn never to have a question or a doubt of any of the incidental circumstances of our lives—our deeds, words, events, etc.—however difficult or easy, pleasant or unpleasant. We 'rejoice with joy unspeakable and full of glory,' even when we are 'in heaviness through manifold trials'; we 'rejoice evermore,' because we are 'Praying without ceasing.' We are living the 'Life of Faith,' which, logically, is not the life of knowledge, until the knowledge is gained by the ends of the circumstances, events and effects. Faith necessarily is blind and naked, or it is not Faith. It is the 'evidence of things unseen, the substance of things hoped for.' Unfailing prayer results in the upgrowth and outgrowth of the Christ-Within, His gradual assumption of absolute dominion of the Pentagram, ruling the Four Natures of which it is the King, through the reign of the Centre, the Christ in Heaven, to which the Spirit, or Christ-Within, is eternally subject. As this state graduates to fulfillment, the Ego, the 'selves' that form the points of

the Pentagram, fall into their normal places as subject to Christ. Thus the 'Neophyte' graduates to the 'Adept,' the 'Adept' to the 'Master.' 'Pray without ceasing.' This is more than 'religion' more than 'Psychology,' more than 'Metaphysics.' It is LIFE. —5

(page 47)—"Whatsoever ye desire when ye pray, believe that ye are Receiving and ye shall have." —6

"But how may I create these conditions? How can I become a man or a woman of Faith—a man or a woman of 'effectual fervent prayer'? By becoming a 'righteous man' or woman. A 'righteous man' is a man who has learned how to live in the Stillness; has learned the mystical art of 'Subjective Prayer'; has found the Christ-Within, and lives and walks by Faith in Him. Christ 'doeth all his works in him'; he has 'ceased from his own works'; he is in the 'Rest that Abideth for the People of God.' The 'Stillness' (living in the Absolute) is a state of being, and in the Stillness a man is like the 'burning bush,' in-filled with the 'Fire' of the Divine Essence. He is 'Baptised with the Fire of the Holy Spirit.' He no longer functions in his 'persona-ego.' The Christ-Within is the functioning Center of his being. He has no desires, no objectives, no

ideals, no wants, but those that spring from the Christ-Within. To reach this 'state of being' he has first to 'crucify the flesh, with its afflictions and desires,' that is, destroy his own 'persona-ego' and its ideals, wants and objectives. This he does when he enters the Mystic Path, and identifies himself with, or sinks his selfhood into, the Christ-Selfhood. This done, by Faith, he has no wants, desires, affections, no objectives, that are not Christ's desires, wants and objectives. Therefore in this 'state of being,' 'whatsoever he desires when he prays' he 'Believes he is receiving,' and he does Receive." —7

ANALYSIS

This final state is one that only the person himself can reach. Treatment by others can not lift one to it, though treatment will help. The purification must be entirely within oneself. This state is reached by gradual advancement up the steps of desire, will, confidence and faith until from the material or mortal understanding one steps out of himself so to speak, into a state of spiritual knowing and freedom entirely detached from the usual, mentally influenced world about him. This state is "harmony" itself and knows no discord of any kind, because the "Law" is perfect. It represents only the

highest type of "spiritual faith" (not religious faith—get that distinction clearly in mind) without any of the material desires long a part of it. In this state of freedom the mind has reached the highest state of satisfaction that can be known to man, for he no longer wants or lacks, the "laws of harmony" and "Truth" always caring for him. —8

CONCLUSION

Chapter XI

Many writers on the subject of "spiritual and divine healing" try to prove or substantiate their claims and work by the Bible or by what this or that great teacher or writer has said. Their reasoning is backward, and therefore lacking in logic and soundness, for which was first, "TRUTH" and the Principles fundamental to it and by which it acts, or the Bible, Jesus and the numberless others who have striven to teach mankind various phases of its working? —1

No amount of attempted reasoning can help make "TRUTH" what it is, or give it standing and authority. This refers particularly to the Bible and to this or that teacher who may be quoted in trying to prove it. "Truth is"—and that is all. It is not religion, but "Law." Any attempt to make it religion or cloak it in religion, merely confuses or befogs it. —2

As "LAW" or "TRUTH" preceded all else, the Bible, Jesus and those of later times merely represent stepping stones or mile posts in the line of progress and understanding on the subject, that has slowly revived among the nations of the world. But they

do not make or prove "Truth." All who have tried to prove "Truth" by these means, prove only the absurdity of their vain efforts. —3

All that appears in this book as well as a great deal more that others have given the world, in itself is not what makes "Truth," "TRUTH," for there is nothing in reality but "TRUTH" which is ultimate. If this volume assists those who read it to possibly see more clearly the differences that various students have unconsciously, in many cases, presented in their methods or explanations of what each has striven to present as "TRUTH" or the "Laws of Nature" it will serve a good cause. —4

Differences in explanations, in methods and systems in the main amount to but little if in the final result those who follow these "higher" schools, eventually reach their goal. No one way; no one explanation that can be humanly given or expressed can be entirely right. But what one says may help another who has failed to "receive the light" from the methods and presentations of others that have come to his notice. —5

And last, but not least, running through all the forms and methods of work outlined, which includes every possible known phase,

is to be found the fact that the "human mind," if it fails to grasp the real intent and ideas back of all, will, through the efforts and striving to secure results, receive at least an amount of "mental training" that otherwise it would probably never have received. The practice necessary to so much effort of itself will at least prove beneficial from the "human, mental standpoint" alone. —6

This applies equally well where those who attempt such results allow themselves to fall into the habit of reciting or merely speaking words or formulas without really having a desire and earnest understanding of what they are saying. Much as Coue in his auto-suggestive method with the string of twenty knots advising the repetition of words with the mind undirected, causes a certain mental reaction to take place, just so will the more or less mechanical or meaningless repetition or recitation of formulas and ideas react subconsciously on those who do not really feel or appreciate the meaning of what they are saying. —7

But for the understanding mind that intelligently utilizes the system that he finds most responsive, results that to the ordinary person would be almost unbelieveable, become daily occurances. —8

Others who write upon the subjects dealt with in this volume from time to time will doubtless clarify wonderfully that which to some may not be evident in this book. May this be soon. —9

Creeds or dogmas or limitations of belief of any sort or customs that the "human mind" can conceive of, have nothing to do with "TRUTH." "TRUTH" is unadorned; it, however, is often so befogged by pomp and ritual and narrowness or bigotry in "sect" and "church" or so-called "science" that the honest but misguided effort of those who try to proclaim It, is what really hinders its being understood. —10

Those who follow the contents of this volume in an honest effort to understand, but whose appreciation of the fundamentals and principles back of such work is not sufficiently comprehensive, can well read a preceding volume by the author entitled, "Psychology, Super-psychology and Higher Phases" that deals with the fundamentals of not only all mind action but material and other existence that the senses we are conscious of, contact. Therefore, unless the reader or student has this understanding the statement that the readjustment of the "vibration," or "vibrations" that manifest in this state of con-

sciousness back to their normal rate or key or type as being all there really is to it; really all, from a materialistic viewpoint, that these various schools and methods of curing and healing and adjusting actually do, he has yet much to learn. The key to the situation is missing. —11

The original impulse that eventually results in its manifesting as the conscious world we sense, becomes more or less disordered if we may so call it, by the time it completes its manifestations here. This will all be perfectly clear once the fundamentals are understood as presented in the volume referred to. Consequently results obtained by one method are easier for certain people to use than by another. And so on through all the stages and steps of manifestation from the lowest form of physical work, or with will power, on through to the highest forms of "spiritual or divine healing." —12

There however exists a difference in possibilities and the range of action and resulting effects, as well as methods and fundamentals between the lower stages and higher ones where will power begins and ends. This has been clearly shown where the five senses and qualities of mind action are all

utilized in the more material states, and almost entirely eliminated in the "higher" or "spiritual" states. This is very clear to those who have been successful in lower types of mental work, and have found wonderful improvement as they became successful in higher forms of work. The higher the type of work used, the less effort and exertion is required on the part of those using it. It is very exhausting to continue the hard work needed in the lower mental stages, where will power is so essential as the driving force to bring about results. —13

The principle back of each type and phase of work is exactly the same. The method of using it; the degree of understanding with which it is used determines what the result will be. In the lower stages of mental work, possible abuse can be made of it under certain conditions by individuals having unusual qualifications, but even then such misuse of these "laws of nature" can be prevented by those understanding sufficiently the principles back of it. —14

The physician, the metaphysician, the healer and practitioner, the student, no matter the school or sect, can well afford to become conversant to the highest degree with the fundamentals and details presented in

this volume. The quoted and unpublished notes referred to herein can advisedly be studied by those inclined to get to the bottom of any special phase of the work that appeals strongly to them. Most of the writers mentioned have a great deal of other material in available form, that while not always easy of understanding by the uninitiated, still offers a great deal for thought as one advances in his realization of exactly what it is that they strive to present. No beginner should waste time by trying at the start to study only the higher forms of work. Start well down the scale and advance as your understanding will permit. —15

Confusion unfortunately exists, in much that is written, that it is hoped this volume may help clarify. This applies to writers who still confine themselves to lower stages of work. It is interesting to note the advance made by some writers from the statements and stand taken by them early in their work, compared with what they have later come to realize, as the facts have finally begun to dawn on them. —16

Read, learn and practice the laws and powers of "Truth," existence or "nature." Everyone can use them in some form, some method or way, usually the simpler the

method the better, that will bring about surprising results. If you prefer to cloak it about with religion, creed, dogma or some "ism" if it will help you that way, well and good. If unadorned, direct facts, straight to the point, appeal more strongly to you, eliminate what you do not need, but apply these great fundamental laws that brough into existence and continue to manifest as our so-called material world here. They are yours to use. —17

Suggestions, constructive, intelligent criticism is always helpful. The author will welcome it from any source. —18

Many who think they understand the application of the principles laid down by these various schools cannot understand why they fail to get results when they "repeat" the "formulas" of "prayer" or "treatment" so many others find successful. And they never will succeed until they learn to "know" and understand what is really back of it, "TRUTH." —19

Again it is useless in the "higher work" to try to use it for ulterior or selfish purposes. That defeats itself. In the lower form of work that is not uncommon, but there is usually a compensation demanded

even for the misuse or abuse of the same. —20

In closing let each analyze his work by answering the following questions. —21

No matter what type of physician, healer or practitioner or worker you may prefer to call yourself, you can advisedly study the work and methods and understanding you have and use, for whatever form of treatment you may give, either to others or to yourself. —22

Analyze your work and understanding by asking yourself the following questions, and answering them honestly to yourself. If you find that you confine your work entirely to one group or classification, then you are a most unusual person unless you work in the "suggestive or physical" group. Even then you will find you use other work as well. It will doubtless surprise you to learn that you combine possibly not only two, but most likely several phases or methods properly belonging to different groups. —23

1. Do you use medicines, diets, physical methods, electricity, electronic or manipulations; use the hands? —24

2. Do you use will power when giving suggestions to another in a deep sleep, in an intermediate degree of apparent sleep, in

light sleep or in waking states in repose? —25

3. Do you merely use ordinary firm or authoritative conversational tones with a person who is relaxed and in a state of repose? —26

4. Do you try to inspire in others the needed attitude of mind by your own cheerful, optimistic ways and personality, lifting them out of themselves? —27

5. Do you try to get others to use their own will power to bring about the attitude of mind within themselves, that you know will help them, by repetition of words, ideas or holding up to them an ideal or objective? —28

6. Do you visualize or have others visualize or form mental pictures of as perfect a matrix as one can think of or imagine, as to what is perfect and the ideal to be striven for and secured? —29

7. Do you strive to have the imagination bring about as perfect an understanding of health or a corrective condition as possible, but without using will power to direct or force such steps? —30

8. Do you go "into the silence" with the idea of receiving mental pictures, "visions," visualizing forms, places, ideas and the use

of and extension of your imagination and senses and faculties to realms beyond, seeing distant things or places, frequently entirely unknown to you, becoming what may be termed an "etherial messenger" traveling to other worlds and spheres and in touch with the so-called astral life and world? —31

9. Do you go "into the silence," first quietly waiting then trying to "listen in," so to speak, absorbing something of a specific nature you desire? —32

10. Do you go "into the silence" and there meditate on "higher thoughts" contemplating that which comes to you, or that which you had in mind before entering this state, and then use supplication and desire in your striving to have your prayer answered? —33

11. Do you go "into the silence" quietly waiting for that "still small voice?" —34

12. Do you use the "denial" and the "affirmation" when you use the principles back of this work, forming mental pictures of perfect states and conditions or the "spiritual reality" or do you "deny" and "affirm" without the use of visualizing or forming pictures of perfect states or conditions but thinking only of the "world of reality," which is the impersonal method,

and one in which material ideas and things are not even translated into "spiritual ideas?" They must be without form or substance, and abstract as to expression, or any attempted idea of their perfection, because finite mind cannot know the infinite. —35

13. Do you find the use of a greater number of denials more helpful than a greater use of affirmations? —36

14. Do you find that you no longer need the use of the "denial" but that merely "affirming" the state of perfection, in the impersonal way, brings the desired results? —37

15. Do you feel you have reached that state where it may be called "living in the Absolute" or "living in Truth" that no longer requires the denial, the affirmation, the visualization or mental picturing or will power, or having mortal wishes or desires of your own, for it represents the highest degree of spiritual understanding the mind of mortal man is capable of sensing and living in? If you have you are one of the few living on earth today. —38

"As a man thinketh, so is he." Do you still feel that "glass partition" is in front of you, preventing your now receiving a better understanding of "Truth"? If so, try again, for it may be gone by now. —39

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Pierson W. Banning

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